

A DICTIONARY AND GLOSSARY OF THE KORAN

سَلَكِ الْبَيَاتِ
فِي
مَنَاقِبِ الْفَرَاتِ

JOHN PENRICE

A
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OF
THE KOR-ÂN.

STEPHEN AUSTIN AND SONS,



PRINTERS, HERTFORD.

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A

DICTIONARY AND GLOSSARY

OF

THE KOR-ÂN,

WITH

COPIOUS GRAMMATICAL REFERENCES AND EXPLANATIONS OF THE TEXT.

BY

JOHN PENRICE, B.A.



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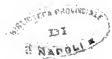
To save thee trouble, choose the easiest path.—ARAB PROVERB.

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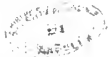

HENRY S. KING & Co.,

65, CORNHILL, AND 12, PATERNOSTER ROW.

1878.



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PREFACE.

THAT a competent knowledge of the *Kor-ân* is indispensable as an introduction to the study of Arabic literature will be admitted by all who have advanced beyond the rudiments of the language. From the purity of its style and elegance of its diction it has come to be considered as the standard of Arabic even by those who have no belief in its pretensions to a divine origin, while so great is its authority among the followers of *Mohammad*, that it would be difficult to name a work by any Mussulman writer which does not abound in allusions to its precepts or in quotations from its pages.

It is not to be expected that all the transcendant excellencies and miraculous beauties discovered in the *Kor-ân* by its commentators and others should immediately unveil themselves to our cold and unsympathizing gaze; beauties there are, many and great; ideas highly poetical are clothed in rich and appropriate language, which not unfrequently rises to a sublimity far beyond the reach of any translation; but it is unfortunately the case that many of those graces which present themselves to the admiration of the finished scholar are but so many stumbling-blocks in the way of the beginner; the marvellous conciseness which adds so greatly to the force and energy of its expressions cannot fail to perplex him, while the frequent use of the ellipse leaves in his mind a feeling of vagueness not altogether out of character in a work of its oracular and *soi-disant* prophetic nature.

It has been the privilege of the *Kor-ân* rather to impose its own laws upon grammar than to accept them from other sources; and as it was written originally without vowel points, it is not surprising that a good deal of difficulty has been experienced in framing rules to meet the various readings that have thence crept in.

The following pages have been compiled in the hope that they may prove of service to the beginner in mastering some of the difficulties to which I have referred; they will be found to contain much, which to the more advanced student may appear trivial or unnecessary, but which will not be without value if it lighten the labours of those for whose use the book is principally designed; it has no claim to originality, it merely presents to the reader in a succinct form that which the writer has culled for his benefit from the works of others.

The edition of the *Kor-ân* which I have chosen for my text is that by *Fluegel*, printed at *Leipzig* in 1834; the *Concordance* by the same author has been my sheet-anchor throughout. Each word will be found under its verbal root; where none exists it must be looked for in its alphabetical place; so also in the case of

words which have seemed likely to puzzle the beginner; many of these have been separately arranged in their alphabetical order, but withdrawn a little within the marginal line; thus for example the word كَبَيْتَ may be looked for either under ك or under its root كَب. The vowel of the aorist has been given where it is known; I have generally added the *original* meaning, and where such meaning is not to be found in the *Ḳor-ān* the words are printed in *Italics*. I must here claim indulgence for the fault—if fault it be—of having given the English of the infinitive instead of the third person singular of the preterite, or grammatical root of the verb; it seems more convenient and less roundabout to say that ضَرَبَ means to strike, although no one would be likely to commence the study of the *Ḳor-ān* without being fully aware that the word should in strictness be rendered “He struck”; while upon this point I may observe that although there is no true infinitive in Arabic, the abstract noun or noun of action frequently supplies its place; the letters n.a. merely refer to the forms of the different nouns of action, not necessarily to their meaning; this also applies to the participles, written part. act. and pass.; these names have been retained for convenience sake, and mark the *form only* of the verbal adjectives, which, being constantly employed as substantives, are generally so rendered.

It is hardly necessary that I should offer any apology to my readers for the frequent references I have made to De Sacy's *Grammaire Arabe*; the study of the French language is now so universal, as almost to render a translation superfluous; the letters D. S. Gr. etc. refer to the second edition.

I have not, as a rule, thought it necessary to notice the various readings of disputed passages, nor the numerous interpretations of the same passage which abound in the Commentaries; those who may wish to extend their researches in this direction will find an ample field in the works of the two great authorities El Beidāwī and Ez-Zamakhsharī; the Commentary of the former, as being the more grammatical, is the one I have generally consulted. Free use has been made of the Dictionaries of Freytag and Johnson, principally the former; to them, as well as to Sale's well-known translation, my acknowledgments are especially due.

From the many careful revisions the work has undergone, both previously, and also in passing through the press, I have good grounds for hoping that but few typographical errors have escaped detection; entire freedom from such is hardly to be expected, but the short table of errata will, I feel confident, comprise the greater part; for all other shortcomings I must seek the indulgence of my readers, trusting that my humble efforts may have provided for them in the words of my title “A clue of elucidation to the intricate passages of the *Ḳor-ān*.”

A

DICTIONARY OF THE KOR-ÂN.

1

أ A prefixed particle answering to the Latin *num* or *an*, Whether? Is it? When the first of two consecutive propositions begins with أ, and the second with أَمْ, both may frequently be taken in a dubitative sense; as أَلَا تَذَكَّرُهُمْ أَمْ 2 v. 5, "Whether thou warn them, or whether thou warn them not;" أ is often found prefixed to other particles, as, أَتَسْتَكْفِرُ أَتَسْتَعِمَّةُ اللَّهُ بِمُحَدِّثِينَ 16 v. 73, "Do they then deny the beneficence of God?" When this particle is followed by another أ one of them is generally omitted; as أَأَنْتَ for أَنْتَ; so likewise when followed by *Wesla*, in which case the *alif* of union is suppressed, as أَأَلَّهُ for اللَّهُ, etc. D. S. Gr. T. 1, pp. 71 and 99.

أَب aor. i. and o. *To move*. أَبَّ acc. أَبَّا That which the earth produces as food.

أَبَاء plur. of أَب for أَبَو 4 v. q.

أَبَارِق (2nd declension) pl. of أَبَرِق (Pers.), Gohlets.

أَبَتْ for أَبِي, see أَب for أَبَو.

أَبَتْ see أَبَتْ.

أَبَيْتَ n.a. viii. f. of بَقَى 4 v. q.

أَبَد aor. i. and o. *To be wild (an animal)*; aor. i.

To remain in a place. أَبَدًا Eternally, ever, for ever.

أَبْرَاهِيم Abraham; a noun of the second declension, of Hebrew origin, D. S. Gr. T. 1, p. 404. أَبَرِق and أَبَرِق 1 pers. sing. aor. iv. and ii. forms of أَبَرِق 4 v. q.

أَبَى aor. a. and i. *To flee (with إِيَّاي)*, properly, as a slave.

أَبَل *To be or have many camels*. أَبَل and أَبَل plur. Camels; a generic noun like *sheep*. أَبَالَة plur. أَبَابِيل (2nd declension) Flocks (of birds).

أَبْلِس Iblees, Satan, see بَكْس.

أَبْنَى for أَبْنَى 4 v. q.

أَب for أَبَو A father; when in connexion with a complement, nom. أَبُو, gen. أَبِي, acc. أَبَا; أَبَا يا أَبِي O! my Father; D. S. Gr. T. 2, p. 91; Dual أَبَوَا Parents, and in connexion أَبَوَا, oblique أَبَوَى, as أَبَوَا and أَبَوَى His two parents; Plur. أَبَاء Fathers, ancestors, for أَبَاء like أَفْعَال, the final و being changed into hamza after 1 quiescent; D. S. Gr. T. 1, pp. 97 and 113.

أَبَوَات plur. of أَبَات 4 v. q.

أَبَى aor. a. and i. *To dislike, disdain, refuse, to be averse from (with إِيَّاي, and also with إِيَّاي)*, as فَأَبَى أَتَقَالِمُونَ 17 v. 101, "But the

wicked have rejected (the truth) or only (receive it) with ingratitude."

إِنْسَ VIII. f. of وَنَى q.v.

يُنَى see إِنْسَ.

إِنَى VIII. f. of وَنَى q.v.

أَتَوَكَّرُ 1 pers. sing. aor. v. f. of وَكَّرَ q.v.

أَتَى aor. i. To come, come to (with acc. or with ل); to bring to (with ب of thing and acc. of pers.); to pass, come to pass, come upon (with عَنَى); to do, commit (an act, with acc. or with ب). أَتَى for أَتَى, fem. إِنْتَمَ part. act. One who comes to, as جَزَاءُ آتِيَهُ 11 v. 78, "Verily there is coming upon them a punishment." مَاتَى part. pass. with an active signification, That which is come to pass; at 19 v. 62 it has a future signification, thus, كَانَ وَعْدُهُ مَاتِيًا "His promise will come to pass."—أَتَى IV. To cause to come, bring, produce, give (with double accus.). إِنَاءٌ n. a. The bestowing of gifts. مَاتٍ plur. مَاتُونَ part. act. One who gives. Pass. أُوْتِيَ, or with the omission of the second hamza, أُوْتِيَ D. S. Gr. T. 1, p. 97; Ex. أَلَّذِينَ أُوتُوا الْكِتَابَ A phrase which is exactly rendered in colloquial English by "Those who have been given the Scripture;" D. S. Gr. T. 2, p. 125.

أَنَثَ aor. a. i. and o. To be luxuriant. أَنَاثَ Household stuff, anything which constitutes wealth.

أَنَمَ see أَنَامَ.

أَنَرَ aor. o. and i. To relate; to excite, raise (dust, with acc. and ب). أَنَرُ A trace, footstep; Plur. أَنَارَ Traces, monuments of antiquity. أَنَارَةٌ A relic.—أَنَرَ IV. To choose, prefer (with acc. and عَنَى).

أَنَلَ aor. i. To be firmly rooted. أَنَلٌ (generic noun) Tamarisks.

أَنَمَ aor. o. and a. To pronounce guilty, and أَنَمَ aor. a. To sin. إِنْمَ n. a. A sin, guilt, iniquity. أَنَامَ Punishment of wickedness. أَنِمَ part. act. One who sins, an evil-doer. أَنِيمَ A wicked person. — تَأْنِيمَ n. a. II. f. Accusation of crime.

أَجَّ aor. o. To burn. أَجَاجٌ Bitter, salt (water).

أَجَّيَ VIII. f. of جَبَا q.v.

أَجَّتْ pass. VIII. f. of جَبَّ q.v.

أَجْدَاتٌ plur. of جَدَّتْ A sepulchre.

أَجَرَ aor. o. and i. To pay wages, serve for hire.

أَجْرٌ n. a. A reward; Plur. أَجُورٌ Wages, dowers.

إِسْتَأْجَرَ X. To hire.

أَجَّلَ To fix a term. أَجَلٌ A cause, the sake, as

أَجَلٌ "on that account." — أَجَلٌ II. A fixed term, predetermined period. — أَجَلٌ II. To appoint a fixed term (with acc. and ل). أَجَّلَ part. pass. with act. signification, as كَذَبًا مُؤَجَّلًا 3 v. 139, "According to the Book which fixes the appointed term of all things."

For this adverbial use of the accusative see D. S. Gr. T. 2, p. 67, *et seq.*

أَجَنَةً plur. of جَنِينَ fr. جَنَ q.v.

أَجَنَةً plur. of جَنَعَ from جَنَعَ q.v.

أَجُورٌ Wages, Plur. of أَجْرٌ.

أَحَادِيثٌ plur. of حَدِيثٌ Tales.

أَحَاةٌ iv. f. of حَاةٌ q.v.

أَحْبَابٌ plur. of حَبِيبٌ see أَحِبَّ.

أَحَدٌ One, any one; Fem. أَحَدَى, see وَجَدَ.

أَحْلَمَ plur. of حَلَمَ and حَلَمَ see حَلَمَ.

أَحَى see أَحْيَى.

أَحْبَتَ iv. f. of حَبَّتَ q.v.

أَحْدَانٌ plur. of حَدَنَ q.v.

أَحْدَرٌ A pit, from حَدَّ q.v.

أَخَذَ aor. o. To take, receive (with acc. and also with ب); to accept, take away, punish, afflict (with acc. of pers. and ب, فى, or عَلَى); to make a compact (with عَلَى of pers. or with acc.); to seize upon, seize (with acc. or with ب of thing); to take in hand and arrange, as 9 v. 50, "We had ordered our affairs beforehand." أَخَذَ n.a. The act of taking, punishment. أَخَذَةٌ noun of unity, A punishment. أَخَذَ part. act. One who takes. — أَخَذَ or أَخَذَ aor. يَأْخُذُ III. To punish (with acc. of pers. and ب of the crime). — إِنْ أَخَذَ D. S. Gr. T. 1, p. 236, VIII. To take, take to one's-self; with وَلَدًا it means to beget, as 2 v. 110, "God hath begotten issue;" to receive, make, make for one's-self, as كَمَثَلِ الْعَنْكَبُوتِ أَخَذَتْ كَمَثَلِ 29 v. 40, "Like the spider (who) maketh for herself a house;" at 38 v. 63 أَخَذْنَا لَهُمُ is for أَخَذْنَا لَهُمُ, the alif of union being suppressed after the interrogative particle ا, D. S. Gr. T. 1, p. 71; to hold or reckon, as يَأْخُذُ 9 v. 100, "He considers what he expends as a means of bringing him nigh unto God;" to act, behave (with kindness), as at 18 v. 85 (with فى of person). مَأْخُذٌ n.a. Act of taking to one's-self. مَأْخُذٌ part. act. One who takes.

أَخْرَ No verbal root, the verb not being used in the first form; *Latter, The last.* أَخْرَ for أَخْرَ (2nd declension) Another, other, the last; Fem. أَخْرَى D. S. Gr. T. 1, p. 351; Plur. أَخْرَوْنَ; Fem. أَخْرَ for أَخْرَ, the more usual form, D. S. Gr. T. 1, pp. 359 and 407; أَخْرَ 3 v. 147, "In your rear."

Fem. أَخْرَى Last, the last, the end, latter end; أَخْرَى The last, the latest posterity; أَخْرَى II. The next (life) as opposed to أَلَدَتْهَا. أَخْرَى aor. يَخْرُ To do a thing after another, do anything last, defer, leave undone, put off (with acc. and عَنِ, as أَخْرَيْنَا عَنْهُمْ الْعَذَابَ 11 v. 11, "And verily if we put off their punishment;" to give a respite to any one (with acc. and إِلَى). — تَأَخَّرَ V. To remain behind, come after another. — إِنْ تَأَخَّرَ X. To stay behind, delay, wish to delay. مُسْتَأْخِرٌ part. act. One who tarries behind.

أَخْرَيْتَ 2 pers. sing. pret. iv. f. of خَرَى q.v.

أَخْرَى iv. f. of خَرَى q.v.

أَخْلَاءَ (2nd declension) plur. of خَلِيلٌ, rt. خَلَّ q.v.

أَخْنَهُ aor. cond. 1 pers. sing. with ه affixed, from خَانَ q.v.

أَخٌ for أَخُو; when in connexion with a complement nom. أَخُو, gen. أَجَى, acc. أَخَا A brother; Dual, أَخَوَانِ, oblique أَخَوَيْنِ, and in construction أَخَوَا and أَخَوَى; Plur. إِخْوَةٌ and إِخْوَانٌ; the latter generally means companions or friends. أَخْتُ أَخُوَّةٌ A sister; Plur. أَخَوَاتٌ; Dual أَخْتَانِ, oblique أَخْتَيْنِ see D. S. Gr. T. 1, p. 358.

أَذَى aor. a. i. and o. To fall on, oppress. أَذَى Stupendous, grievous.

أَذَرَ 2 pers. plur. vi. f. of أَذَرَ q.v.

أَذَرَ 2 pers. plur. vi. f. of أَذَرَ q.v.

أَذَى Cause to come; Imperat. ii. f. of أَذَى q.v.

أَذَى see أَذَى.

أَذَى see أَذَى.

أَذَى Imperative plural of أَذَى q.v.

أَذَى plur. of أَدَى An adopted son, rt. أَدَى q.v.

أَذَى iv. f. of أَذَى q.v.

أَدِمَّ aor. a. *To be tawny.* أَدَمَ (2nd declension), Adam; D. S. Gr. T. 1, p. 404.

أَدْنَى More vile, etc. fr. دَنَا q.v.

أَدْهَى More grievous, fr. دَهَى q.v.

أَدَى aor. i. *To become thick (milk).* أَدَا for أَدَايَ Payment; the final ي being converted into hamza after quiescent; D. S. Gr. T. 1, p. 113.—
أَدَى II. *To cause to come, to pay back, restore (with acc. and إِلَى);* aor. يُؤَدِي as فَيُؤَدِي "Then let him restore (it)."

إِذَا and إِذَا Behold, if, when, then, at that time. إِذَا Then, in that case; These words are regarded by the Arab grammarians as indeclinable nouns; They enter into composition with other words, as جِيئَ and جِيئَ Then, at that time, on that day when; so also إِذَا after the interrogative particle ^أ as أَإِذَا Is it then? etc. For the various effects produced by these particles upon the tenses of verbs the reader is referred to D. S. Gr. T. 1, p. 171, *et seq.*, and also p. 522: إِذَا and إِذَا are constantly employed in the Korán to commence a sentence without any antecedent; the words أَذْكَرَ مَا كَانَ "Remember what occurred," being then understood.

أَذَنَ plur. of أَذَنَ A chin, see أَذَنَ.

أَذْنَا 1 pers. plur. pret. iv. f. of أَذَى q.v. See also D. S. Gr. T. 1, p. 246.

أَذَلَّ plur. of أَذَلَّ rt. ذَلَّ q.v.

أَذَى *To give ear;* and أَذَى aor. a. *To suffer, grant permission, permit (with ل of pers. and ب of thing, also with أَنْ of the verb);* to hearken to (with ل). *Note.* When the Imperative of this verb is preceded by فَ it is written فَأَذَى as at 2 v. 279; see D. S. Gr. T. 1, p. 232, *note.*

أَذْنٌ n. a. Permission. أَذْنٌ Fem. An ear; Plur. أَذَانٌ. أَذَانٌ A declaration.—أَذْنٌ II. *To cry aloud, make a proclamation (with أَنْ or with ب of thing).* مُؤَذِّنٌ part. act. A public crier, a *Muezzin*.—أَذْنٌ IV. *To make known to, proclaim to (with acc. of pers.);* to assurse.—تَأَذَّنٌ V. *To cause a proclamation to be made, cause to be declared.*—إِسْتَأْذَنَ X. *To ask permission (with أَنْ or with acc. of pers. and ل of thing);* at 9 vv. 44 and 45 it means to ask leave to be excused, to ask a dispensation; see D. S. Gr. T. 2, p. 467, where this ellipse is explained.

أَذَى aor. a. *To be hurt.* أَذَى for أَذَى D. S. Gr. T. 1, p. 111; n.a. injury, ill-treatment, offence, annoyance, anything noxious, such as illness or pollution.—أَذَى IV. *To injure, vex, annoy, offend, afflict;* aor. يُؤَذِي 4 v. 20, "Then punish them both;" *properly*, "do them both some injury"; Commentators differ as to what this injury should be; *Pasa.* أَذَى 29 v. 9, for أَذَى for أَذَى, see 3 v. 194; see also D. S. Gr. T. 1, p. 95, § 187.

أَرْبَ see أَرْبَ.

أَرْبَ aor. i. *To tie (a knot) tight,* and أَرْبَ aor. a. *To want.* إِرْبَةٌ n.a. want, a necessity, as غَيْرُ أَرْبٍ 24 v. 31, "Who have no need (of women)." مَآرِبٌ (2nd declension) plur. of مَآرِبَةٍ Necessities, necessary uses.

أَرْبَابٌ plur. of رَبٍّ q.v.

أَرْبَى iv. f. of رَبَّى q.v.

أَرْبَابٌ viii. f. of رَبَابٌ for رَبٍّ q.v.

أَرْجَا plur. of رَجَا A side, rt. رَجَا q.v.

أَرْجَه Put him off! See رَجَا.

أَرَدَى iv. f. of رَدَى q.v.

- أَرَسَ iv. f. of رَسَا q.v.
 أَرْضَ fem. The Earth, earth, land, a country.
 أَرَكْتَ aor. i. and o. *To feed on the tree* أَرَاكْتَ (a camel). أَرَاكُتْ (2nd declension) plnr. of أَرِيكَةُ
 Thrones, couches.
 أَرَمَ aor. i. *To bite.* أَرِمَ (2nd declension) Irem, the city of the tribe of 'Ad.
 أَرَى 1 pers. sing. aor. of رَأَى q.v.
 أَرَى aor. o. and i. *To make a loud crash, incite;* تَوَزَّعُمْ 19 v. 86, "That they may incite them;" 3 pers. fem. sing. aor. after the broken plural التَّشَايُطِينَ; for the use of the aorist indicative when in dependance on another verb, see D. S. Gr. T. 1, p. 201. أَرَّ n.a. An instigation.
 أَرَدَا see زَادَ for زَيْدَ.
 أَرَزَ *To be strong.* أَرَزَ n.a. Back, loins.—أَزَرَ IV. *To make strong.* أَزَرَ Azer (2nd declension), The name given to Abraham's father Terah; derived from the Chaldean name of the planet Mars.
 أَرَزَفَ aor. a. *To draw near.* أَرَزَفَ The day of judgment.
 أَرَكِي see زَكِي.
 أَرَاجَ plur. of رَوَّجَ, rt. زَاَجَ q.v.
 أَسَ *To cry Is! Is! in driving sheep.*—أَسَسَ II. *To found, lay foundations* (with acc. and عَكَى); the logical root being أَسَ A foundation.
 أَسَاطِيرَ (2nd declension) plur. *probably of* أَسَاطِيرَ from سَطَرَ q.v.
 أَسَاوِرَ (2nd declension) plur. of سَوَارَ A bracelet, fr. سَارَ q.v.
 أَسَابِثَ plur. of سَبَبَ, rt. سَبَ q.v.
 أَسَابِطَ plur. of بَطَّطَ A tribe, rt. سَبَطَ q.v.
 أَسْتَرَقَ Silk of a thick texture, brocade; possibly derived from بَرَقَ to glitter.

- أَسَاجِبَ x. f. of جَابَ for جَوَّبَ q.v.
 أَسَاقَى x. f. of حَقَى q.v.
 أَسَاوِدَ x. f. of حَادَ q.v.
 أَسْتَزَلَّ x. f. of زَلَّ q.v.
 أَسْتَطَاعَ x. f. of طَاعَ q.v.
 أَسْعَدَ imperat. x. f. of عَادَ q.v.
 أَسْعَى x. f. of غَعَى q.v.
 أَسْتَفْزَزَ imperat. x. f. of فَزَزَ q.v.
 أَسْكَانَ x. f. of كَانَ q.v.
 أَسْتَهْزَى pass. x. f. of هَزَى q.v.
 أَسْتَهْوَتْ fem. 3 pers. sing. x. f. of هَوَى q.v.
 أَسْتَوَدَّ x. f. of وَدَّ q.v.
 أَسَوَى viii. f. of سَوَى q.v.
 أَسْتَبَاسَ x. f. of بَسَّسَ q.v.
 أَسْتَبَقَ x. f. of بَقَعَ q.v.
 أَسْعَرَ plur. of سَعَرَ The morning, rt. سَعَرَ q.v.
 أَسَرَ Journey by night! Imperat. iv. f. of سَرَى q.v.
 أَسَرَ aor. i. *To bind, make prisoner.* أَسَرَ n.a. A ligament, a joint. أَسِيرَ A prisoner, captive; Plur. أَسَارَى and أَسَرَى (2nd declension); the latter of these forms is restricted by De Sacy to words of the form نَعْلَى; see his Grammar, T. 1, p. 369, § 863.
 إِسْرَائِيلَ (2nd declension) Israel; a Hebrew word, meaning *Prince of God*. See Genesis xxii. 28.
 أَسَرَى iv. f. of سَرَى q.v., see also أَسَرَ.
 يَا أَسْفَى aor. a. *To be grieved.* أَسَفْتُ grief, as يَا أَسْفَى 12 v. 84, "Oh my grief!" or, "How great is my grief!" D. S. Gr. T. 2, p. 90, note. أَسَفْتُ Indignant, or affected at the same time with grief and indignation.—أَسَفَ IV. *To provoke to anger.*
 أَسَمًا and أَسَمًا, see سَمًا.

إِسْمَاعِيلُ (2nd declension) Ishmael, meaning in the Hebrew *God shall hear*.

أَسْنُ aor. i. and o. *To be putrid and stinking (water)*.

أَبِينُ Corrupt, putrid: *وَمِنْ مَّاءٍ غَيْرِ آبِيْنِ* 47 v. 16, "Of incorruptible water."

أَسَا aor. o. *To be healed*. أَسَوْدَ A pattern, example worthy of imitation.

أَبَى aor. a. *To be sad, solicitous about (with عَنَى)*.

أَشْتَاتَا Separately; acc. plur. of شَتَّ, rt. شَتَّ q.v.

أَشْبَعَهُ plur. of شَبَعَ, rt. شَبَعَ q.v.

أَشْدَادُ (2nd declension) plur. of شَدِيدٌ, see شَدَّ.

أَشَرَ aor. o. *To cut, saw*; and أَشَرَّ aor. a. *To exult*.

أَشِرُّ Insolent, an insolent person.

أَشَقَى Most wretched; comp. form of شَقَا q.v.

أَشْكُوا I make my complaint; 1 pers. sing. aor. of شَكَا q.v.

شَمَرْتُ see إِشْمَارْتُ.

شَاعَ plur. of شَيْعَةٌ, see شَاعَ.

أَصَالَ plur. of أَصِيلٌ, rt. أَصَلَ q.v.

أَصَبَ 1 pers. sing. aor. cond. of صَبَا q.v.

أَصَدَّ *To cover over (a pot)*.—مُؤَصَّدَةٌ fem. part. pass. iv. f. Covered over, vaulted over.

أَصَرَ aor. i. *To bind*. إِصْرٌ A covenant, burthen.

أَصَرَ iv. f. of مَرَّ q.v.

أَصْلَقَى viii. f. of صَفَا q.v.

أَصْطَنَعْتُ 1 pers. sing. pret. viii. f. of صَنَعَ q.v.

أَصْفَى iv. f. of صَفَا q.v.

أَصْلُ plur. أَصْلٌ The lowest part, bottom, root.

أَصِيلٌ The evening; Plur. أَصَالٌ; Plur. of Plur. أَصَالٌ.

أَصْلَابُ plur. of صُلْبٌ dorsal vertebræ, rt. صَلَبَ q.v.

أَنَاءَ iv. f. of نَاءَ for فَوَّ q.v.

أَضَرَّ 1 pers. sing. aor. viii. f. of ضَرَّ q.v.

أَطَاعَ iv. f. of طَاعَ q.v.

أَطَّلَعَ for أَطْلَعَ interrogative, and viii. f. of طَلَعَ q.v.

أَطْمَانٌ iv. f. of طَمَّانٌ quadrilateral, rt. طَمَّنَ q.v.

أَطْوَرَا Of different kinds; plur. of طَوَّرَ, rt. طَارَ q.v.

أَعْتَدَ iv. f. of عَتَدَ q.v.

أَعْتَدَى viii. f. of عَدَا q.v.

أَعْتَرَى viii. f. of عَرَا for عَرَوْ q.v.

أَعْدُوا see عَدَّ.

أَعْدَاءُ plur. of عَدُوٌّ, rt. عَدَا q.v.

أَعَزَّ plur. of عَزَّ, rt. عَزَّ q.v.

أَعْصَارٌ A whirlwind, rt. عَصَرَ q.v.

أَعْيَدَ 1 pers. sing. aor. iv. f. of عَادَ q.v.

أَعْرَبْنَا 1 pers. plur. pret. iv. f. of عَرَا q.v.

أَعْلَالٌ plur. of غَلٌّ A collar, rt. غَلَّ q.v.

أَعْنَى iv. f. of عَنَى q.v.

أَعْوَى iv. f. of عَوَى q.v.

أَنْتَ *To say* أَنْتَ Fy! أَنْتَ لَكُمَا Fy on you both!

According to the author of the *Kāmoos* there are forty different ways of spelling this word.

أَفَاءَ iv. f. of فَاءَ for فَى q.v.

أَفَاضَ iv. f. of فَاضَ for فِضَ q.v.

أَفْبَاهِلٌ "Do they then (believe) in that which is vain?" 16 v. 74 and 29 v. 67; composed of the interrogative particle أَ, the conjunction فَ, the preposition بِ, the article الْ, and the word بَاهِلٌ Vanity, or anything vain.

أَفْتَدَى viii. f. of فَدَى q.v.

أَفْتَرَى viii. f. of فَرَى q.v.

أَفْصَى iv. f. of فَصَا q.v.

أَفْعَيْنَا "Were we then exhausted?" composed of the interrogative particle أَ, the conjunction فَ, and the first pers. plur. pret. of عَيِيَ, rt. عَى q.v.

أَفْنَى aor. i. *To dress leather*. أَفْنَى The horizon; وَهُوَ يَأْتِي أَفْنَى 53, v. 7, "And he (appeared) in the highest point of the horizon," viz., the

Angel Gabriel. اُنْتَقِ plur. of اُنْتَقَ Tracts or regions of the earth; سَرِيحِمَ اَيَاتِنَا فِي الْاَقَاتِ 41 v. 53, "We will show them our signs in the regions of the earth"; to wit, The conquests of the true believers.

اُنْكُ aor. i. To lie, cause to tell lies, or put on a false appearance, as at 7 v. 114; to turn aside (with عَنِ) to frustrate, render silly. اُنْكُ A falsehood, lying invention, lying, false; as اُنْكَا 37 v. 84, "Do ye choose a falsehood (viz.) gods, etc.?" اُنْكَا is here put for اِنْكَا. اِنْكَا A great liar.— اُنْكُ part. act. viii. f. which has a passive signification, That which is overthrown or turned upside down; اَلْمُؤْتَفِكَاتُ The cities which were overthrown, viz. Sodom and Gomorrah.

اُنْكُ aor. i. and o. To set (the sun). اُنْكُ part. act. That which sets.

اُنْكَا plur. of اُنْكُ, rt. اُنْكُ q.v.

اُنْكَا plur. of اُنْكُ A mouth, see اُنْكَا for اُنْكَا.

اُنْكُ 1 pers. sing. aor. of اُنْكُ q.v.

اُنْكَا plur. of اُنْكَا, rt. اُنْكَا q.v.

اُنْكَا (2nd declension) plur. of اُنْكَا plur. of

اُنْكَا A saying, discourse, see اُنْكَا for اُنْكَا.

اُنْكَا A definite time, for اُنْكَا, rt. اُنْكَا q.v.—

اُنْكَا II. (no 1st form) To fix a certain time.

De Sacy, quoting El Beidāwī, says in his Grammar, T. 1, p. 103, note, that the word اُنْكَا which occurs at 77 v. 11 is for اُنْكَا.

اُنْكَا see اُنْكَا.

اُنْكَا fem. imperat. of اُنْكَا q.v.

اُنْكَا see اُنْكَا.

اُنْكَا plur. of اُنْكَا Food, rt. اُنْكَا q.v.

اُنْكَا 1 pers. sing. aor. of اُنْكَا for اُنْكَا q.v.

اُنْكَا iv. f. of اُنْكَا q.v.

اُنْكَا n.a. iv. f. of اُنْكَا q.v.

اُنْكَا Clothe them; Imperat. of اُنْكَا q.v.

اُنْكَا aor. o. To eat, devour, consume (with acc. or with مِمَّنْ, مِمَّنْ, or مِمَّنْ); to make use of, enjoy, as at 4 v. 3; Imperat. اُنْكَا, fem. اُنْكَا. اُنْكَا n.a. The act of eating, a devouring; اُنْكَا In a greedy, devouring manner. اُنْكَا Food, as fruit, or whatever is eaten; اُنْكَا 6 v. 142, "And corn, the food from which (is) various in kind;" For the construction of this and similar sentences see D. S. Gr. T. 2, pp. 79 and 270. اُنْكَا part. act. One who eats. اُنْكَا Greedy, a great eater. اُنْكَا part. pass. Eaten.

اُنْكَا plur. of اُنْكَا A bud, rt. اُنْكَا q.v.

اُنْكَا and اُنْكَا plnrs. of اُنْكَا, rt. اُنْكَا q.v.

اُنْكَا The definite article, The; when not at the beginning of a sentence, it is always written with a وَاو thus اُنْكَا; the اُنْكَا then loses all sound and becomes mute. D. S. Gr. T. 1, p. 64.

اُنْكَا aor. o. and i. To be shaken. اُنْكَا acc. of اُنْكَا Consanguinity, relationship. Freitag gives اُنْكَا as the root of this word.

اُنْكَا from اُنْكَا interrogative and اُنْكَا not; Is it not? Are there not? etc.

اُنْكَا for اُنْكَا, rt. اُنْكَا for اُنْكَا q.v.

اُنْكَا plur. of اُنْكَا, rt. اُنْكَا for اُنْكَا q.v.

اُنْكَا for اُنْكَا That not; as, that (I do) not, etc. It governs the aorist in the subjunctive mood.

اُنْكَا for اُنْكَا Unless, except, if not; It commonly governs the accusative. For the rules of syntax connected with اُنْكَا see D. S. Gr. T. 2, p. 403, et seq.

اُنْكَا A fem. form of اُنْكَا q.v.

اُنْكَا plur. of اُنْكَا, see اُنْكَا.

أَتَتْ aor. i. To diminish, defraud (with acc. of pers. and مِّنْ of thing), as وَمَا أَنتَاهُمْ مِّنْ عَمَلِهِمْ مِّنْ شَيْءٍ 52 v. 21, "And we will not defraud them of any of their works."

أَتَيْتُ viii. f. of تَفَّ q.v.

أَتَا ن.a. iv. f. of تَدَّ q.v.

أَتَحَاتَّ n.a. iv. f. of تَحَفَّ q.v.

أَتِحْنِي Join me; Imperat. iv. f. of أَتَحَّ q.v.

أَتَدُّ (2nd declension) comparat. adjective fr. تَدَّ q.v.

أَتَذِي (He, the man) who, (him) whom, (the thing) which; Fem. أَتِي; Dual أَتَانِ; Plur. أَتِيْنَ; fem. plur. أَتَانِي and أَتَانِي; De Sacy instead of the last form gives أَتَدَّ; see his Grammar, T. 1, p. 446; According to the rule given at § 232, p. 113 of the same volume, أَتَدَّ would seem to be the most correct way of spelling it; see also his observations on these pronouns, or, as he calls them, conjunctive adjectives, vol. 1, p. 443, *et seq.*, and vol. 2, p. 343, *et seq.* The antecedent is frequently omitted; see an instance at 28 v. 14.

أَتَر Letters placed at the commencement of the 10th, 11th, 12th, 14th, and 15th chapters; see أَتَم.

أَتَسَّة plur. of لِسَان, rt. لَسَن q.v.

أَتَفَّ aor. a. To be accustomed (to a place), to join together. أَتَفَّ A thousand; considered by some as the root; Dual أَتَفَانِ, oblique أَتَفِي; Plur. أَتَفَاتٍ and أَتَفَاتٍ. II. To unite, join together, reconcile (with بَيْنَ); aor. يَتَفَفُّ. مَوَافَقَةٌ fem. part. pass. Reconciled, as مَوَافَقَةٌ 9 v. 60, "And those whose hearts are reconciled:" For the construction of this sentence see D. S. Gr. T. 2, p. 277.— أَتَفَّ n.a. iv. f. A compact, uniting together.

أَتَفَّ see تَفَّ.

أَتَفَّ iv. f. of تَفَّ q.v.

أَتَفَّ plur. of تَفَّ A nickname.

أَتَفَّ iv. f. of تَفَّ q.v.

أَتَم Am I not? Is it not? etc. from أَ interrogative and تَم not; used also in conjunction with other particles, as أَتَمَّ، أَوْتَمَّ، أَتَمَّا، etc.

أَتَم Letters found at the commencement of the second and several other chapters of the Korān. Concerning the meaning of these and other letters found at the commencement of various chapters, differences of opinion have always existed among commentators; but it is held by many of the ablest of the Mussulman Doctors that the true meaning has never been communicated to any mortal, Mohammod alone excepted. See Sale's Korān, introductory remarks, section iii. Note. These and similar letters are to be pronounced at full length, *alif, lam, meem*, etc.

أَتَمَّ aor. a. To suffer (pain). أَتَمَّ painful.

أَتَمَّر Letters at the commencement of the thirteenth chapter, see أَتَم.

أَتَمَّ Letters at the commencement of the seventh chapter, see أَتَم.

أَتَمَّ To adore. أَتَمَّ Dual oblique أَتَمَّي; Plur. أَتَمَّيَّة A Deity, God. أَتَمَّ God, The God, The only God; A word which embraces all the names by which the Mussulmans designate the Deity. أَتَمَّ By God! أَتَمَّ To God, belonging to God, as أَتَمَّ 2 v. 151, "Verily we are God's." أَتَمَّ A form of invocation, O God! The م being added to compensate the omission of the particle يَ; it is said to stand for أَتَمَّ إِنَّمَا يَحْجُرْ "O God! instruct us in righteousness!"

كَمْ It has occupied you; iv. f. of كَمَا q.v. and كَمْ.
كَمْ iv. f. of كَمْ q.v.

أَلْ aor. o. To be wanting in duty, to fail (with acc. of pers. and thing), as لَا يَأْتُونَكُمْ خَبْرًا 3 v. 114, "They will not fail to corrupt you." آلَاء plur. of أَلَى for أَلَى, Benefits.—أَلَى IV. for أَلَى (possibly derived from an obsolete root أَلَى) To swear, vow abstinence from (with أَلَى), as يَرْثُونَ 3 pers. plur. aor. at 2 v. 226.—أَلَى VIII. To swear, as أَنْ يَرْثُوا 24 v. 22, "Let not (the wealthy) swear that they will not give." Note. The ellipse of the negative is usual after an oath; the oath itself implying a negation, unless there appear some precise indication to the contrary; D. S. Gr. T. 2, p. 474.

أَلَى plur. of أَلَى A species, q.v.
إِلَى To, towards, as far as (but not including); For the difference between حَتَّى and إِلَى see حَتَّى; in, on, or at, as يَوْمَ الْقِيَامَةِ إِلَى يَوْمِ الْجَمْعِ 4 v. 89, "Verily he will gather you together on the day of resurrection;" with, or in addition to, as, لَا تَأْكُلُوا أَمْوَالَهُمْ إِلَى أَمْوَالِكُمْ 4 v. 2, "Do not devour their substance in addition to your own;" in this and similar instances there appears to be an ellipse of the word تَصْمُونَهَا "by adding it," or of some similar word; إِلَى أَنْ Until. As a general rule إِلَى indicates the term or limit beyond which an action does not extend.

إِلْيَاس (2nd declension) Elias. 37 v. 130 Ilyaseen; this word is supposed by some to be the plur. of إِلْيَاس and to mean Elias and his followers, but it is probable that the termination يِن is only added for the sake of the rhyme, and that both words designate the same person;

as سَيْنَاء and سِينِينَ are both names of Mount Sinai.

أَمْ Or; a conjunction generally used in the second of two alternative propositions, the first of which is preceded by أَمْ; both may frequently be rendered "whether;" see أَمْ.

أَمْ aor. o. To seek, intend, propose. آمِينَ oblique plur. part. act. Those who seek, or are intending (to visit). أُم A mother, Plur. أُمَّهَات; origin, principle, a capital, place of abode, foundation, as أُمُّ الْكِتَابِ 3 v. 5, "The foundation (or fundamental part) of the Book." Note. The contents of the Korān are classed by Mohammad under two heads; the first, which is called أُمُّ الْكِتَابِ or the fundamental part, contains those passages whose meaning is plain and obvious; the other portions are metaphorical; the words أُمُّ الْكِتَابِ at 13 v. 39 and 43 v. 3 mean "The original of the Book," and refer to the table on which God's decrees are recorded; it is also a name sometimes given to the opening chapter: أُمُّ الْقُرَى The metropolis, Mecca: أُمُّ بَنِي أُمِّ 7 v. 149 for أُمُّ بَنِي أُمِّ Son of my mother, D. S. Gr. T. 2, p. 91, note; in some manuscripts the words يَا بَنِي أُمِّ at 20 v. 95 are written in one word يَبْنُون, D. S. Gr. T. 1, p. 99. أُمَّة Plur. أُمَمٌ A people, nation, race, a party (especially of the same religion), a fixed and definite term, a certain time, a religion, as عَلَى أُمَّةٍ 43 vv. 21 and 22, "In the practice of a religion;" an Imām, or model of religion. أَمَامَ Before; أَمَامَهُ 75 v. 5, "(For that which is) before him," i.e. "for the future." أَمَامَهُ sing. and plur.; the Plur. of which is أُمَمَةٌ A leader in religion, a

model, example, rule, pattern, or book for guidance or instruction. **أَمِيٌّ** One who can neither read nor write, illiterate, an epithet of Mohāmmad, ignorant, Pagan, one who is ignorant of the Scriptures. **أَمَّا** As for; occasionally put for **أَمْ** Or that which, or what. **إِمَّا** Either, or whether, in which sense it requires to be repeated before each of the alternative propositions of a sentence; D. S. Gr. T. 1, p. 573; instances however occur where instead of **إِمَّا** being repeated, **أَوْ** is substituted, thus, 17 v. 24, "Whether one of them attain old age with thee or both of them:" when standing for **إِمَّا** If (the **مَا** being expletive), no repetition is necessary, thus 2 v. 36, "And if a direction shall come to you from me."

أَمَوٌ plur. of **أَمَةٌ** A maid-servant, see **أَمَّا** for **أَمَوٌ**.

أَمَانَةٌ A deposit, rt. **أَمِنَ** q.v.

أَمَانِيٌّ plur. of **أَمْنِيَّةٌ** Desires, rt. **مَنَى** q.v.

أَمَتٌ aor. i. To determine, to be curved. **أَمَتٌ** A curve, anything which shows ups and downs.

أَمَةٌ A maid-servant, rt. **أَمَوٌ** for **أَمَّا** q.v.

أَمَانَزٌ viii. f. of **أَمَانَزٌ** q.v.

أَمَحَنٌ viii. f. of **أَمَحَنٌ** q.v.

أَمَدٌ To be finished, and **أَمِدٌ** To be angry. **أَمَدٌ** Anger, the term of existence, a space, term, terminna.

أَمَرَ aor. o. To command, order, enjoin (with **أَنْ** or **لِ** or with acc. of pers. and **بِ** of thing); **تَأْمُرُونِي** "Ye order me," 39 v. 64, is for **تَأْمُرُونِي**; Imperat. **أَمُرْ**, when preceded by the conjunction **وَ** it is written **وَأْمُرْ**, D. S. Gr. T. 1, p. 232. **أَمْرٌ** n.a. A command, decree, matter, thing, business; Plur. **أُمُورٌ**; **أَمْرِي** Of my own

will. **أَمْرٌ** A serious matter, a strange thing.

أَمَرَ part. act. One who commands. **أَمَارٌ** Prone.

إِيتِمَرٌ VIII. To take counsel together, deliberate about (with **بِ**); Imperat. **إِيتِمِرْ**, and with **وَأَتِمِرْ**.

أَمَرِيٌّ gen. **أَمَرِيٌّ** A man, rt. **أَمَرَ** q.v.

أَمَسٌ Yesterday, (no verbal root).

أَمْعَاءٌ plur. of **مَعَى** An intestine.

أَمَلٌ aor. o. To hope. **أَمَلٌ** n.a. Hope.

أَمَلِيٌّ iv. f. of **مَلَأَ** q.v.

أَمِنَ aor. a. To be secure, trust (with acc. of pers. and **بِ** of thing), put trust in (with acc. of pers. and **عَلَى**), to be secure from (with acc.), as 7 v. 97, "For (no one) is secure from the stratagem of God." **أَمْنٌ** n.a. Security; at 2 v. 119 it means a place of security.

أَمِينٌ part. act. One or that which is secure, safe, secure. **أَمِينٌ** Faithful, trustworthy, secure. **أَمْنَةٌ** Security. **أَمَانَةٌ** A pledge, covenant, faith, a trust. **أَمَامُومٌ** part. pass. Secured.

أَمَامٌ A place of security.—**أَمَنَ** IV. To make sure or secure (with acc. of pers.); to have faith in, believe (with **بِ**). **إِيمَانٌ** for **إِيمَانٌ** D. S. Gr. T. 1, p. 95, § 185 and 187 n.a. A believing, faith, heartfelt belief, see **إِسْلَامٌ**. **إِئْتَمَنَ** part. act. One who believes.—**أَوْتُمِنَ** VIII. To be entrusted with the custody of anything.

أَمْنِيَّةٌ Anything wished for, rt. **مَنَى** q.v.

أَمَا aor. o. To mew like a cat, to become a maid-servant. **أَمَوَةٌ** for **أَمَةٌ** D. S. Gr. T. 1, p. 358, A maid-servant; Plur. **أَمَائَةٌ**.

أَنَّ That, in order that, lest, that not; when followed by a verb in the aorist, such verb is generally put in the subjunctive; when put before a

nonn or pronoun it governs it in the accusative, and is then written with the tesheed **اِنَّ**. This conjunction is frequently used after **كُل** or some similar verb, with an ellipse of the word "*saying*," thns, **وَإِذْ نَادَىٰ رَبُّكَ مُوسَىٰ** **وَإِذْ نَادَىٰ رَبُّكَ مُوسَىٰ** 26 v. 9, "And (remember) when thy Lord called unto Moses (saying) go unto the wicked people;" when used in the sense of lest, for fear that, or in order that (it may) not, it is generally necessary as a rule that the preceding proposition should contain some word which carries with it the idea of prohibition, hindrance, or obstacle, as **إِنَّا جَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ** 18 v. 55, "Verily we put veils over their hearts that they should not understand it (the Korán)." The above rule however is by no means without exceptions, several of which occur in the Korán; thns at 7 v. 171 **أَنْ تَقُولُوا** must be rendered "lest ye should say," where there is an entire ellipse of the negative; a similar ellipse is common in case of an oath, see **إِنِّي**, rt. **أَلَا**. **بِأَنْ** and **لِأَنْ** That. **كَأَنَّ** As though. **أَنَّ** That not, for **لَا**.

اِنْ is used with every kind of prefix and affix, and may be rendered that, since, because; when followed by the affixed pronouns as **أَنْتَ** etc. it loses its influence over the following noun; D. S. Gr. T. 1, p. 567.

اِنْ If, differs from **كِنْ** inasmuch as the former is simply conditional, as if (**اِنْ**) you are wise; while the latter supposes what is not the case, as if (**كِنْ**) you were wise; this is made clear by the following example: **اِنْ تَدْعُوهُمْ لَا يَسْمَعُوا**: **اِنْ تَدْعُوهُمْ لَا يَسْمَعُوا** 35 v. 15, "If

you call upon them they will not hear your prayer, and if they heard they would not answer you." **اِنْ** gives a future signification to verbs in the preterite, unless where **كَانَ** is interposed, D. S. Gr. T. 1, p. 181, *et seq.*; it has sometimes a negative meaning, as **اِنْ اَجْرِي اِلَّا عَلَى الَّذِي فَطَرَنِي** 11 v. 53, "My reward is not (due) except from him who created me." **اِنْ** and **لَنْ** for **اَنْ** and **لَنْ**.

اِنْ like **اَنْ** is used with almost every kind of prefix and affix; when without an affixed pronoun it governs nonns in the accusative: it has an affirmative meaning, and may generally be rendered verily, or indeed; it is sometimes written without the tesheed, and must not then be confounded with the conjunction **اِنْ** if. **اِنْ** called by the Arabs **حَرْفُ اَلتَّحْصِي**, or particle of restriction, may frequently be rendered only; the **مَا** is occasionally a simple expletive, and the word has then the force of **اِنْ**, but it no longer governs the accusative. De Sacy gives the rules for all these particles in his usual admirable manner, and to his Grammar I refer the reader for the fullest information on the subject.

اَنَا I; personal pronoun.

اَنْتَ q.v. **اَنْتَ** for **اَنْتَ** plnr. of **اَنْتَ** Honrs. rt.

اَنْتُمْ q.v. **اَنْتُمْ** rt. **اَنْتُمْ** acc. plur. of **اَنْتَ**

اَنْسَ q.v. **اَنْسَ** rt. **اَنْسَ** plnr. of **اَنْسَ**

اَنْامٌ (collective nonn) Creatures; no verbal root.

اَنْوَالٌ (2nd declension) plur. of **اَنْمَلَةٌ** Finger-ends. rt. **نَمَلٌ** q.v.

اَنْبَاءٌ plur. of **نَبَأٌ** rt. **نَبَأٌ** q.v.

اَنْبَتَ iv. f. of **نَبَتَ** q.v.

اَنْجَسَ vil. f. of **نَجَسَ** q.v.

أَنْبِيَاءُ (2nd declension) plnr. of نَبِيٍّ or نَبِيٍّ A prophet, rt. نَبَأَ q.v.

أَنْتَ Thou; personal pronoun masc.; Plur. أَنْتُمْ; Dual أَنْتُمَا.

أَنْتَبَذَ viii. f. of نَبَذَ q.v.

أَنْتَفَرَّ viii. f. of تَفَرَّ q.v.

أَنْتَشَرَ viii. f. of تَشَرَ q.v.

أَنْتَصَرَ viii. f. of تَصَرَ q.v.

أَنْتَمَّ viii. f. of تَمَّ q.v.

أَنْتَبَوْا 3 pers. plur. viii. f. of تَبَى q.v.

أَنْتَ To be soft (iron). أَنْتَى Plur. أَنْتَى A female; Oblique dual أَنْتَيْنِ.

أَنْذَأَ plur. of نَذَ An idol, rt. نَذَ q.v.

أَنْسَ aor. a. To be familiar. أَنْسَ (collective noun) Mankind, human beings, man. أَنْسَانٌ common gender, Man; Plnr. أَنْاسٌ (commonly contracted into نَاسٌ). أَنْسَى A man; Plur. أَنْاسَى (2nd declension); D. S. Gr. T. 1, p. 402.—أَنْسَ IV. To render familiar, perceive (with acc. and obj.). أَنْسَ X. To be familiar, to ask permission, beg pardon. مُسْتَأْنَسٌ part. act. One who is familiar.

أَنْسَبَ plur. of نَسَبَ rt. نَسَبَ q.v.

أَنْشَأَ iv. f. of نَشَأَ q.v.

أَنْصَتَ iv. f. of نَصَتَ q.v.

أَنْفَ aor. a. To turn up the nose at, to go before. أَنْفًا Just now, lately: the logical root is أَنْفَ A nose.

أَنْفَلَ plur. of نَفَلَ rt. نَفَلَ q.v.

أَنْفَسَ plur. of نَفَسَ A soul, rt. نَفَسَ q.v.

أَنْفَضَ vii. f. of فَضَ q.v.

أَنْفَلَ plur. of نَفَلَ A fetter, rt. نَفَلَ q.v.

أَنْفَلَ see أَنْفَلَ.

أَنْفَ imperative of نَفَى q.v.

أَنَّى aor. i. To arrive (the time, with لِ); to be boiling hot. أَيْنَى for أَيْنَى A fitting time, convenient opportunity, as غَيْرَ نَاطِرِينَ إِنْأَدَ 33 v. 53, "Without looking to his convenience." أَيْنَى for أَيْنَى part. act. Boiling hot (water); Fem. أَيْنَى plur. of أَيْنَى for أَيْنَى D. S. Gr. T. 1, p. 111. A fitting time, a part of time; أَيْنَى 20 v. 130, "The hours of the night." أَيْنَى Time. أَيْنَى plur. of أَيْنَى A vessel.

أَيْنَى How, in what way, in what way soever, Where, whence, from whence; D. S. Gr. T. 1, pp. 185 and 205.

أَيْنَى viii. f. of هَزَ q.v.

أَهْلُ الْكِتَابِ People, a family or household; أَهْلُ The people of the Book, i.e. Jews and Christians, also called أَهْلُ الذِّكْرِ or, Those who have charge of the oracles of God; أَهْلُ الْإِنْجِيلِ Christians, the people of the Gospel; أَهْلُ النَّارِ The inhabitants of Hell-fire; worthy of (with genitive).

أَهْلَةً plur. of هَجَلٌ, New moons, rt. هَجَلٌ q.v.

أَهْوَى plur. of هَوَى A desire, rt. هَوَى q.v.

أَوْ Or, either, whether, unless; D. S. Gr. T. 1, p. 571, and T. 2, p. 28.

أَوْ see أَوْ for أَوْ.

أَوَّابٌ aor. o. To return. إِيَابٌ n.a. The act of returning. أَوَّابٌ A sincere penitent, one who frequently returns, one who turns seriously to God. مَابٌ A place of return.—أَوَّابٌ II. To sing the praises of God by saying أَوَّابٌ fem. imperative.

أَوَّابٌ plur. of وَبَرٌ rt. وَبَرٌ q.v.

أَوَّابٌ plur. of وَبَدَ rt. وَبَدَ q.v.

أَوَّابٌ pass. viii. f. of أَوَّابٌ q.v.

أَوَّابٌ plur. of وَنَ An idol.

أَوْحَى iv. f. of وَحَى q.v.
أَوْدَ for أَوْدَ aor. يُوْدُ D. S. Gr. T. 1, p. 104,

To bend, oppress by its gravity.

أَوْدِيَة plnr. of وَادِي A valley, rt. وَدَى q.v.

أَوْدِي pass. iv. f. of أَوْدَى q.v.

أَوَزَر plur. of وَزَرَ, rt. وَزَرَ q.v.

أَوَسَط see وَسَط.

أَوْعَى iv. f. of وَعَى q.v.

أَوْفَى comparative and iv. f. of وَفَى q.v.

أَوْفَدَ iv. f. of وَفَدَ q.v.

أَوَّلَ for أَوَّلَ aor. o. To return, to be before. أَوَّلَ A people, race, family. أَوَّلَ, Fem. أَوَّلَى First, former, prior, the first beginning; الْأَوَّلُونَ The ancients, those of former days.—أَوَّلَ II. To bring back, explain. تَأْوِيلَ n.a. Interpretation, explanation, determination (of a dispute).

أَوَّلَ These; plur. of ذَا This; D. S. Gr. T. 1, p. 439.

أَوَّلِكَ Those; plur. of ذَاكَ or ذَلِك That; D. S. Gr. T. 1, p. 440; أَوَّلَيْكُمْ Those of your's.

أَوَّلَى Oblique أَوَّلَى; Fem. أَوَّلَتْ; a plural adjective wanting the sing., unless, according to some, it is to be considered as a plural of ذُو Possessed of, endued with, as أَوَّلَى الْأَلْبَابِ Those gifted with (understanding) hearts; أَوَّلُوا الْأَمْرَ Those in authority; أَوَّلَتْ حَمَلٌ Women with child. Note. The ا at the end of أَوَّلُوا is what is called أَلِفُ الْوَقَايَةِ or alif of precaution, to prevent the final و being taken for the conjunction and.

أَوَّلَى comp. form of adj. fr. وَكَى q.v.

أَوَّلِيَاءَ see وَكَى.

أَوَّانَ for أَوَّانَ aor. o. To be tranquil. أَوَّانَ A time, moment; أَوَّانَ adv. Now, at this present time.

أَوَّاهَ Ah! alas! أَوَّاهَ A compassionate person, one

who shows pity by frequently sighing, and saying ah! or alas!

أَوَّى aor. يَأْوِي (a verb hamzated and doubly imperfect), To betake one's-self for rest or shelter, have recourse to (إِلَى); يَأْوِي 1 pers. sing. aor. with the prefix وَا; يَأْوِي "Then fly!" 2 pers. plur. imperat. D. S. Gr. T. 1, p. 232 note. آيَاتٍ Plur. آيَةٍ A sign, miracle, a name given to the verses of the Korán, each of which is held to be a miracle. مَأْوَى A place of abode, mansion.—أَوَّى IV. To care for, or receive as a guest, provide a refuge or abode for (with acc. and إِلَى); Aor. يُوْوِي.

أَيَّ Yes, verily; used only in affirming by oath.

أَيَّ pronoun of comm. gend. Whosoever, whichever, Who? which? What? أَيُّهَا Whichever.

أَيَّ a particle prefixed to pronouns in the accus. when "isolated" or not affixed; it is employed in cases where a verb governs two or more pronouns in the accns. one of which cannot be conveniently affixed; D. S. Gr. T. 2, p. 378; also where it is desired to place the pronoun before the verb, as إِنِّيكَ نَعْبُدُ in the opening chapter; occasionally it is used in addition to the affixed pronoun, as إِنِّيكَ فَاتَّقُونِي 2 v. 38, "And I, (or as for me), fear me;" D. S. Gr. T. 1, p. 461.

أَيَّابَ n.a. of أَوَّابَ q.v.

أَيَّامِي plur. of أَيَّامٍ, rt. أَمَّ for أَيَّامٍ q.v.

أَيَّانَ When?

أَيَّانَ n.a. iv. f. of أَوَّى q.v.

أَيَّدَ for أَيَّدَ aor. i. To be firm. أَيَّدَ n.a. Strength.—أَيَّدَ II. To strengthen (with acc. and عَلَى or بِ); aor. يُوْدِدُ.

أَيْدِيَهُمْ Their hands; oblique plur. of يَدٌ, rt.
يَدَى q.v.
أَصْعَابٌ and أَيْكَةٌ (noun of unity) A wood; أَيْكَةُ
أَلْيَانِكُ The inhabitants of a wood near Midian,
to whom the prophet Sho'aib was sent.
إِيْلَاتٌ n.a. iv. f. of أَيْلٌ q.v.
أَيِّمٌ for أَيْمٌ aor. i. To be unmarried. أَيَّامِي (2nd
declension) plur. of أَيْمٌ An unmarried man or
woman, whether single or widowed.
إِيْمَانٌ n.a. iv. f. of أَيْمٌ q.v. أَيْمَانٌ plur. of
إِيْمَانٌ, see يَمِينٌ.

أَيْمَةٌ plur. of إِمَامٌ, rt. أَيْمٌ q.v.
أَيْنَ Where? whither? أَيْنَمَا Wherever, whither-
soever; D. S. Gr. T. 1, pp. 185, 194, and 205.
أَيْنَكَ Art thou verily? from أَيْ interrogative,
أَيْنَ and كُت the affixed personal pronoun.
أَيْهَ or أَيْهَا, Fem. أَيْهَها an Interjection, O thou!
O ye! etc.; it is followed by the substantive
with the definite article أَلْ, as أَيْهَ الْمُؤْمِنِينَ
"O true believers!" 12 v. 70, "O
ye of the Caravan!"
أَيُّوبٌ (2nd declension) Job.

ب

بِ an inseparable preposition, prefixed to the word
it governs, which when a noun is put in the
genitive; it has divers significations, as In,
by, at, with, to, into, upon, for, or by reason of;
from, as مَا عَرَفْتَ رَبَّكَ 82 v. 6, "What hath
seduced thee from thy Lord?" It is used
with رَاحَ, جَاءَ, أَكَى and many other verbs to
render them transitive, or join them to an in-
direct complement, thus أَكَى بِهِ "He brought
it"; literally, "he came with it." بِ is
frequently an expletive, when put before the
complement of a negative proposition, as
مَا أَلَلَّ بِغَائِلٍ 2 v. 69, "God is not negligent";
it is also an expletive in some other cases, as
كَفَى بِاللَّهِ شَهِيدًا 13 v. 43, "God is an all
sufficient witness." For the various usages of
بِ see D. S. Gr. T. 1, p. 469, et seq.

بَابِلٌ Babel (2nd declension, D. S. Gr. T. 1, p. 404).

بَدَوٌ see بَدَا for بادو.

بَرَأٌ see بَرَأَ.

بَغَى see بَغَى.

بَارٌ aor. a. To dig a well. بَيْرٌ fem. A well.
بِئْسَ aor. a. for بَئْسَ To be wretched, miserable;
بِئْسَ for بَئْسَ To be bad, miserable; the latter
is one of those anomalous verbs, named by the
Arabs أَعْمَالٌ وَالْأَمْذَجُ and الْكَلَمُ or "verbs of praise
and blame," which are not conjugated, the
only inflexion taken by بَئْسَ being the feminine
بِئْسَتْ "She was miserable;" the vowel of
the first radical letter is suppressed, and that
of the second is put in its place, see D. S. Gr.
T. 1, p. 263, and T. 2, p. 221. بَئْسَ Severity,
vengeance, valour, force. بَئْسٌ Grievous.
بَئْسٌ part. act. Needy. بَئْسٌ (Bodily) mis-
fortune. — بَاتَسَ VIII. To be grieved (with
بِ) لَا تَبْتَئِسْ "Be not grieved," 11 v. 38.
بَتَرَ aor. o. To cut off the tail. أَبْتَرُ (2nd declension)
Childless.
بَعَثَ aor. i. and o. To cut, cut off. — بَعَثَ II. To
cut off, with the idea of repetition; فَبَيَّعْتَهُنَّ
4 v. 118, "Verily they shall cut off."
بَتَّأَ aor. o. To cut off, separate. — بَتَّيْلٌ n.a. II form,

A life of complete separation from the world and devotion to God.—تَبَّعَ V. To devote one's-self wholly to God's service (with إِلَى), as at 73 v. 8.

بَثَّ aor. i. and o. To disperse, disseminate (with acc. and فِي). مَبْثُوثٌ Sorrow. Scattered, spread abroad.—مُتَبَّثٌ part. pass. VII. f. Scattered abroad.

بَجَسَ aor. i. and o. To let water flow.—ابْتَجَسَ VII. To burst forth (water), see ابْتَجَرَ.

بَحَثَ aor. a. To scratch the ground like a hen (with فِي).

بَحَرَ To slit a camel's ears. بَحْرٌ Plur. بَحَارٌ and بَحْرَانٌ The sea, a large body of water; بَحْرَانٌ The two bodies of water, viz., salt and fresh. باهجرة Baheera, the name given among the Pagan Arabs to a camel which they turned loose to feed, after slitting its ears.

بَخَسَ aor. a. To diminish, withhold what is due (with acc. of thing and مِنْ of pers. or with double acc.). بَخْسٌ A deficiency, small, trifling.

بَخَعَ To slaughter (a sheep) by cutting its throat, to kill one's-self with grief. بَاخَعَ part. act. One who frets himself to death (with acc. of pers. and عَلَى or أُنْ).

بَخَّلَ aor. a. To be covetous, avaricious, covetous of (with بِ). بَخْلٌ Avarice.

بَدَأَ aor. a. To begin, create (with acc. and also with بِ) وَقَدْ بَدَأْتُمْ "And they began (with) you (to assault you)," 9 v. 13.—أَبْدَأَ IV. To create, make anew; Aorist يَبْدِئُ.

بَدَّرَ aor. o. To make haste. بَدْرٌ Bedr, name of a place near Mecca; The moon when full; Plnr. بَدَرٌ Hastily.

بَدَعَ aor. a. To produce something new. بَدْعٌ New, new-fangled. بَدِيعٌ The Creator, as maker of

a new creation.—ابْتَدَعَ VIII. To bring forward a novelty.

بَدَّلَ To change. بَدَلٌ For a change.—بَدَّلَ II. To substitute, change one thing for another (with acc. or with double acc. and بِ). تَبَدُّلٌ n.a. An exchange. مَبْدُلٌ part. act. One who changes.—أَبْدَلَ IV. To substitute, give in exchange (with double acc.)—تَبَدَّلَ V. To exchange (with acc. and بِ). اسْتَبَدَّلَ X. To wish to exchange (with acc. and بِ); to put in the place of another (with acc. and غَيْرَ). اسْتِبْدَالٌ An exchange.

بَدَنَ aor. o. To be corpulent. بَدَنٌ A body. بَدْنٌ plur. of بَدَنَةٌ 22 v. 37, Camels sacrificed at Mecca.

بَدَأَ aor. o. To begin, to be manifest, to appear (with لَمْ or بَدَأَ لَهُمْ; to enter the mind; 12 v. 35, "Then it occurred to them." A desert. بَدْوٌ A desert. بَادَى part. act., see D. S. Gr. T. 1, p. 111; Plnr. بَادُونَ A dweller in the country; بَادَى الْأَرْضِ "At first thought," 11 v. 29.—أَبْدَى IV. To make to appear, show, manifest (with بِ or with acc. and لَمْ). مَبْدِيٌّ for مَبْدِيٌّ part. act. One who makes manifest.

بَذَرَ aor. a. To sow.—بَذَرَ II. To dissipate, squander. مُبَذَّرٌ Profusely. مُبَذِّرٌ part. act. A spendthrift.

بَرَّ aor. a. To be pious, just, act justly towards (with accus. of pers.) أَبْرَأَ Plnr. أَبْرَارٌ Beneficent, liberal, just, kind; Dry land as opposed to sea. بَرٌّ Piety, kindness, that which is just and proper.

بَرَّ plur. of بَارٌّ part. act. Innocent, pious.

بَرَّ aor. a. To create. بَرٌّ Plnr. بَرُونَ and بَرَاءٌ Sound, free, innocent; with مِنْ, Clear, guiltless of; Ex. إِنِّي بَرٌّ وَمَا تُشْرِكُونَ 6 v. 78, "Verily I am innocent of that which ye asso-

ciate (with God). "برآء same as بَرَأَ Immunity. بَرِيَّةٌ A creature. بَارِئٌ part. act. The Maker, Creator, God.—بَرَأَ II. To absolve, acquit; Ex. مَا أَبرَأَ نَفْسِي 12 v. 53, "I do not absolve myself," (also with acc. and وَنَ). مَبْرُوءٌ part. pass. Absolved.—أَبْرَأَ IV. To cure, heal.—تَبَرَّأَ V. To free one's-self, clear one's-self (with وَنَ); تَبَرَّأْنَا إِلَيْكَ 28 v. 63, "We are free (from them and turn) to thee."

تَبَرَّجَ To eat and drink in large quantities. تَبَرَّجٌ plur. of تَبَرَّجٌ A tower, sign of the Zodiac.—تَبَرَّجَ V. To deck one's-self. تَبَرُّجٌ n.a. The ornamenting one's-self in an ostentatious manner; Ex. لَا تَبَرُّجْنَ تَبَرُّجَ أَصْحَابِ الْجَنَّةِ 33 v. 33, "Deck not yourselves with the ostentation of (the time of) ignorance." مُتَبَرِّجٌ part. act. Decking one's-self out.

تَبَرَّجَ To turn to the left, as a deer, which was thought unlucky; and تَبَرَّجَ aor. a. To cease, leave off, quit.

بَرَدٌ aor. o. To be cold. بَرْدٌ n.a. Cold, cool, coolness. بَرَّدَ Hail. بَارِدٌ part. act. That which cools, refreshes.

بَرَزَ To go forth, as out upon a plain (with لَ, إِي, or وَنَ); to be manifest (with لَ). بَارِزٌ part. act. One who goes forth; بَارِزَةٌ 18 v. 45, In an extended form, like a plain.—بَرَزَ II. To make manifest (with لَ).

بَرْزَخٌ A partition or interstice, a bar; the abode of departed spirits, Hades; No verbal root.

بَرَصٌ aor. a. To be leprous. أَرَبَصٌ (2nd declension) Leprous.

بَرَّقَ aor. o. To shine, and بَرَّقَ To be smitten with astonishment, to be dazzled. بَرَقٌ n.a. of بَرَقَ

Lightning, thunderbolt. إِسْتَبْرَقَ Brocade, see p. 5.

بَرَكَ aor. o. To kneel down like a camel, stand firm.

بَرَكَتٌ Plur. بَرَكَاتٌ Blessings.—بَارَكَ III. To bless (with acc. and with نِي or عَنَى); Pass.

تُبَارَكَ part. pass. Blessed.—بُورِكَ VI. To be blessed; تَبَارَكَ اللَّهُ Literally, "God was blessed," or "Blessed be God;" the Preterite being used for the Aorist in an optative sense in the same way as تَعَالَى q.v. For this use of the Preterite see D. S. Gr. T. 1, p. 169.

تَبَرَّجَ To twist.—أَبْرَجَ IV. To twist together and make firm, to fix, settle (a plan). مُبَرِّجٌ part. act. One who fixes upon a plan, 43 v. 79.

بَرَّهَنَ To demonstrate, convince. بُرْهَانٌ An evident proof.

بَرَعَ To insert a lancet, rise (as the sun). بَارِعٌ part. act. Rising.

بَسَّ aor. o. To drive gently, to crumble to dust. بُسَّ n.a. A crumbling to dust; بُسَّتِ الْجِبَالُ

بَسًا 56 v. 5, "The mountains shall be crumbled into dust."

بَسَرَ To do anything out of season, to be of an austere countenance. بَاسِرٌ part. act. Austere and dismal-looking.

بَسَّطَ aor. o. To expand, extend, enlarge, stretch, stretch forth (with acc. and لَ, إِي, or نِي).

بَسْطَةٌ n.a. Extension, expansion. بَسِطَةٌ Excellence, increase of stature. بَسَاطٌ A carpet.

بَاسِطٌ part. act. One who stretches out; بَاسِطُوا أَيْدِيهِمْ 6 v. 93, "Stretching forth their hands;" Literally, "Stretchers forth of their hands;" بَاسِطُوا is here pnt for بَاسِطُونَ which loses its ن as being antecedent to أَيْدِيهِمْ; the Alif is added as an Alif of precaution or

أَيْفُ الْإِنْيَايَةِ, the object of which is to prevent the final و from being taken for the conjunction و and; for the construction see D. S. Gr. T. 2, p. 183. مَبْسُوتَانِ 5 v. 69, part. pass. fem. dual " (His two hands are) stretched out."

بَسَنَ To spit, to be tall. بَاشٍ Tall (as a Palm-tree).

بَسَلَ To look fierce.—أَبْسَلَ IV. To deliver over to perdition.

بَسَمَ aor. i. To smile.—تَبَسَمَ V. Same as بَسَمَ.

بَشَرَ To peel off the bark. بَشْرٌ A bringer of good tidings. بَشْرٌ A man, men, human beings; masc. and fem. sing. and plur. بَشْرَى Good news; masc. and fem. sing. and plur. 57 v. 12, " Good news to you; " is replaced by ا before the affixed pronoun, see D. S. Gr. T. 1, p. 118. بَشِيرٌ A bearer of good tidings.—بَشَرٌ II. (used with accus. of person and ب of the thing, or with اَن), To announce good news; sometimes used ironically; Ex. تَبَشَّرَهُمْ بِعَذَابِ أَلِيمٍ 3 v. 20, " Then announce to them a painful punishment." مَبَشِّرٌ part. act. One who announces joyful news.—بَاشَرٌ III. To go in unto (a wife).—أَبْشَرَ IV. To receive pleasure from good news (with ب of thing).—اِسْتَبَشَرَ X. To rejoice, especially in good news (with ب). مَسْتَبَشِرَةٌ part. act. fem. One who rejoices.

بَصَرَ To see, look at (with ب); to understand. بَصَرٌ Plur. أَبْصَارٌ Sight, eye-sight, sense of seeing; كَلِمَةُ الْبَصَرِ 16 v. 79, " Like the twinkling of an eye; " In the plur. it generally means " Eyes." بَصِيرٌ Seeing, a Seer, or Beholder, One who sees or understands. بَصِيرَةٌ Plur. بَصَائِرٌ An evidence, evident argument or demonstration; عَلَى بَصِيرَةٍ 12 v. 108, " By a manifest demonstration." أَبْصَرَهُ A

matter for contemplation.—بَصَّرَ II. To make to see, shew, make manifest.—أَبْصَرَ IV. To see, consider, cause to see (with acc. or with ب of pers.): For two different interpretations of أَبْصَرَ at 18 v. 25, and 19 v. 39 see اَنْصَحَ iv. f. of سَمِعَ part. act. One who sees, that which renders evident, or enables one to see, visible, manifest.—مُسْتَبْصِرٌ part. act. X. f. A clever and far-seeing person.

بَصَلٌ An onion, and when used in a collective or generic sense, Onions.

بَضَعَ To cut off a part. بَضْعٌ A part, a small number (from 3 to 9 or to 5, or from 1 to 4, or from 4 to 9), also seven; 12 v. 42, " A few years; " بَضْعٌ is here put in the accus. as indicating the circumstance of time, see D. S. Gr. T. 2, p. 69. بَضَاعَةٌ A portion of goods, sum of money, merchandize.

بَوَّأَ To be slow.—بَوَّأَ II. To retard; وَإِنْ مِنْكُمْ لَمَنْ بَوَّأَ 4 v. 74, " And verily there is (a portion) of you who tarry (or cause to tarry) behind." Note. In cases where the 2nd form of a verb has a nenter signification, the Ellipse of a complement may frequently be inferred; D. S. Gr. T. 1, p. 133.

بَوَّرَ aor. o. To split; بَوَّرَ aor. a. To be insolent. بَوَرٌ Carelessness, insolence.

بَطَشَ aor. i. and o. To lay hold, take or seize by force, make an onslaught upon (with ب). بَطْشَةٌ n.a. Force, violence, vengeance. بَطْشَةٌ Force, power, severity.

بَطَلَ aor. o. To be in vain, perish. بَاطِلٌ part. act. That which is vain, false, falsehood, vanity; اَلْبَاطِلُ is the opposite of اَلْحَقُّ, see 13 v. 18.—أَبْطَلَ IV. To cause to be in vain, frustrate,

make ineffectual. **مُبْطِلٌ** part. act. One who deals in vanities.

بَطْنٌ aor. o. To enter into the inmost parts of anything, to lie hid. **بَطْنٌ** n.a. Plur. **بُطُونٌ** Belly, interior part. **بَاطِنٌ** part. act. That which is hidden, inner part, inside, interior. **بَاطِنَةٌ** An inner vest; metaphorically, An intimate friend, 3 v. 114; Plur. **بَاطِنُونَ** (2nd declension) Inner linings, 55 v. 54.

بَعَثَ aor. a. To send (with acc. and **لِ**, **بِ**, and **فِي**, also with **عَلَى**); to make manifest, raise up, raise from sleep or from the dead (with acc. of pers.). **بَعَثٌ** n.a. The resurrection. **مَبْعُوثٌ** part. pass. Sent, raised from the dead.—**إِنْبَعَثَ** VII. To be sent. **إِنْبِعَاثٌ** n.a. The being sent.

بَعَثَرٌ To scatter abroad, turn upside down, tear forth.
بَعْدٌ To be far off, go a long way off, perish; **بَعْدَتْ** عَلَيَّ **السُّفَّةُ** 9 v. 42, "The way seemed far to them." **بَعْدٌ** when used as an adverb is indeclinable, Afterwards, again; when employed as a preposition it is used in the Accusative **بَعْدَ**, or in the genitive if preceded by **مِنْ**, as **مِنْ بَعْدِ** After, see D. S. Gr. T. 1, p. 508, and T. 2, p. 152. **بَعْدٌ** A distance; **بَعْدًا** Away with; **بَعْدًا لِعَادٍ** 11 v. 63, "Was it not (said), Away with 'Ad!" **بَعِيدٌ** Distant, far off, remote, as **رَجَعَ بَعِيدٌ** 50 v. 3, "A return remote from the imagination, or from possibility."—**بَاعَدَ** III. To cause a distance to intervene (with **بَيْنَ**) as at 34 v. 18. **مُبْعَدٌ** part. pass. IV. f. Far removed.

بَعُرٌ To become full grown (a camel). **بَعِيرٌ** comm. gend. A full-grown camel.

بَعْضٌ A portion of anything, some; one another;

Ex. **أَخْذُوا بَعْضُكُمْ لِبَعْضٍ عَدُوًّا** 2 v. 34, "Get ye down, an enemy one to another;" used for both masc. and fem. and for all numbers. **بَعُوضَةٌ** A gnat; verbal root **بُعِضَ** To be stung by gnats.

بَعَلَ aor. a. To be in a married state. **بَعْلٌ** Baal, a husband; Plur. **بُعُولَةٌ**.

بَعَثَ aor. a. To come upon suddenly. **بَعَثَتْ** On a sudden, suddenly.

بَغَضَ aor. o. To hate. **بَغْضَاءٌ** (2nd declension) Violent hatred.

بَغَلٌ A mule; Plur. **بَغَالٌ** Mnles.

بَغَى aor. i. To transgress, pass beyond bounds; to seek, desire (with double acc. or with acc. and **عَنْ**, or **عَلَى**); to act unjustly or insolently towards (with **عَلَى** of pers. or **فِي** of thing).

بَغْيٌ n.a. Injustice, injury, oppression, iniquity;

بَغِيًّا In an insolent manner. **بَغِيٌّ** A harlot.

بَغَاءٌ Fornication. **بَاغٍ** part. act. for **بَاغِيٌّ**, see

D. S. Gr. T. 1, p. 111, Desiring, lusting.—

إِنْتَبَغَى VII. To be fit and proper, becoming, easy, desirable, suitable, expedient (with **لِ** and **أَنْ**).—

إِنْتَبَى VIII. To desire, covet, seek, seek for (with acc. and **إِلَى**, **وَسْ**, **عِنْدَ**, **فِي**, **وَسْ**, or **بِ**).

إِنْتَبَاةٌ n.a. A seeking, desire of.

بَقَرَ aor. a. To slit open. **بَقَرٌ** collective noun, Oxen.

بَقَرَةٌ comm. gend. An ox, a cow.

بَقَعَ To go away into any country. **بُقْعَةٌ** A corner of ground.

بَقِلٌ aor. o. To appear, push forth. **بَقْلٌ** generic nonn, Herbs, pot-herbs.

بَقِيَ aor. a. To remain. **بَاقٍ** part. act. for **بَاقِيٌّ** D. S.

Gr. T. 1, p. 111, Remaining, that which remains, or survives, permanent, constant, the rest;

أَبْقِيَا تَأْكُلَا أَصْلِحَا تَ 18 v. 44, and 19 v.

79, "Pious works or words, which are permanent." **بَقِيَّةٌ** A relic, that which is left; Ex. **بَقِيَّةٌ أَلَدُو** 11 v. 87, "That which is left you by God." *Note.* The letter **ت** is occasionally substituted for the **ذ**, see D. S. Gr. T. 1, p. 276, *note*; **أَدُونَا بَقِيَّةٌ** 11 v. 118, "Endued with prudence or virtue." **أَبْقَى** (2nd declension) comp. form, More or most lasting, enduring, permanent.—**أَبْقَى** IV. To leave remaining, leave alive, suffer to remain. —**سَقَى** **إِسْتَبَقُوا**.

بَكَّةٌ (2nd declension) Becca, a name of Mecca; see D. S. Gr. T. 1, p. 404.

بَكْرٌ aor. o. *To be early in the morning.* **بَكْرٌ** A virgin, a young heifer; Plur. **أَبْكَارٌ** Virgins. **بَكْرَةٌ** In the morning, early in the morning.—**إِبْكَارٌ** n.a. IV. f. The morning.

بَكْمٌ *To be dumb.* **أَبْكَمُ** (2nd declension), Plur. **بَكْمٌ** Dumb.

بَكَى aor. i. *To weep, weep for* (with acc. or with **عَلَى**). **أَبْكَى** IV. *To cause to weep.*

بَلٌ A particle which affirms that which follows it, but contradicts or corrects that which went before; thus it may be translated But, not so but, on the contrary, or rather, nay rather, still more, &c. according to the context; for the difference between **بَلٌ** and **لَكِنْ** see D. S. Gr. T. 1, p. 565.

بَلَدٌ *To stay or remain in a place.* **بَلَدٌ** Plur. **بِلَادٌ** A region, country, territory. **بَلَدَةٌ** A country, territory.

بَلَسٌ *A man of desperate character*; there is no verbal root of this word in the first form.—**أَبْلَسَ** IV. *To be overcome with grief, to be desperate, struck dumb with despair.* **مَبْلِسٌ** part. act. Seized with despair. **إِبْلِيسُ** (2nd declension) Iblees, The Devil.

بَلَعَ aor. a. *To swallow up.*

بَلَغَ aor. o. *To arrive at, reach, attain one's object, obtain* (with acc.), as at 18 v. 75. **بَالِغٌ** part. act. Arriving at, bringing to a conclusion, attaining its end, excellent, consummate; Ex. **جَعَمَهُ بَالِغَةً** 54 v. 5, "Consummate wisdom;" **أَمْ لَكُمْ** also, that which is paramount over, **عَيْنَا بَالِغَةً** 68 v. 39, "Have ye any oaths which shall be binding upon us?" **بَلَغَ** A warning, preaching, that which is published, sent, or brought to any one. **بَلِغٌ** Affecting, eloquent. **مَبْلَغٌ** A goal, perfection, highest pitch.—**بَلَغَ** II. *To make to arrive, publish, bring* (with double acc.).—**أَبْلَغَ** IV. *To cause to reach, bring, deliver a message* (with double acc.).

بَلَاَ aor. o. *To try, prove, experience* (with acc. and **بِ** or **فِي**), see note to **بَلَى** aor. a. *To become worn with age, to be worn out.* **بَلَاءٌ** A trial.—**أَبْلَى** IV. *To try by experiment.*—**إِبْتَلَى** VIII. *To prove by trial or examination, try either by prosperity or adversity* (with acc. and **بِ**), see 89 vv. 14 and 16, where it is used in both senses. **مَبْتَلًى** for **مَبْتَلًى** D. S. Gr. T. 1, p. 111, part act. One who proves.

بَلَى Yea, surely, verily, nay hnt verily, on the contrary; this particle is used after a negative proposition (interrogative or otherwise), and affirms the contrary of such proposition to be the truth; hence it differs from **تَعَمَّ** which assents to the preceding proposition; see D. S. Gr. T. 1, p. 514.

بَنَانٌ collective noun, The tips of the fingers, see D. S. Gr. T. 1, p. 381; the verbal root is **بَنَنَ** *To stand fast.*

بنی aor. i. To build, construct (with acc. and ب, *أَبْنَا* for *بَنُو* *إِنِّ* (على) or *لِ*, also *بَنُون*, oblique *بَنِينَ*, and when in connexion with a complement *بَنُو* and *بَنِي*; Dual *إِثْنَانِ* and *إِثْنَيْنِ*, or in connexion *إِثْنَانِ* and *إِثْنَيْنِ*; My sons, D. S. Gr. T. 1, p. 459; *بَنِي* diminutive, A little son. *إِبْنَتٌ* A daughter, see *بَغِيَّةٌ*; Plur. *بَنَاتٌ*; *إِثْنَتَيْنِ* oblique dual, My two daughters, see *بَنِي*. Note. In all these words the prefixed *ل*, when it does not begin a sentence, is marked with a wesla; D.S.Gr.T.1, p. 66. *بِنَاءٌ* A ceiled roof. *بَنَّاءٌ* A builder, architect. *بُنْيَانٌ* A building. *مَبْنُوءٌ* *مَبْنُوءٌ* part. pass. Built, D. S. Gr. T. 1, p. 108.

هَبَّتْ aor. a. To confound. *هَبْتَانٌ* Slander, calumny; the root of this word is said to be *هَبَّ* To be accustomed.

هَجَّجَ aor. a. To make joyful. *هَجْجَةٌ* Beauty, delight. *هَجْجٌ* Beantiful, delicious.

هَلَّكَ aor. a. To leave one at liberty.—*إِثْتَهَلَ* VIII. To invoke, imprecate (the wrath of God).

هَمَّ To wean lambs, or kids; the first form is wanting. *هَيْمَةٌ* An animal; *هَيْمَةُ* *الْأَنْعَامِ* Brute besats, cattle: the logical root is *هَمَّ* Lambs or kids.

هَوَّجَ aor. o. for *هَوَّجَ* To bring back, bring down, take upon one's-self (with ب); to draw upon one's-self; Ex. *فَتَدَّ بَاؤُ بَعْضُ مِنْ آلِهِ* 8 v. 16, "He will draw down on himself the wrath of God;" the preterite being used with a future signification; D. S. Gr. T. 1, p. 158. *هَوَّجَ* II. To prepare a dwelling for, locate any one (with double acc. also with *ل* of pers. and acc. of place, or acc. of pers. and *فِي*). *هَوَّجٌ* A place for dwelling in. *تَهَوَّجَ* V. To take possession of, occupy a

dwelling, provide a dwelling for one's-self (with acc. of thing and *ل* of pers.). Note. *هَوَّجَ* is one of those verbs which are at the same time concave and hamzated; for the rules for the suppression (or otherwise) of the hamza see D. S. Gr. T. 1, p. 62, *et seq.*; and also the rules for the permutation of infirm letters.

بَابٌ Plur. *أَبْوَابٌ* A door, gate.

بَارَّ aor. o. To perish, to be in vain. *بُورٌ* One who is lost, wicked. *بُورٌ* Perdition.

بَالَ aor. o. To make water. *بَالٌ* Heart, mind, thought, intention, condition.

بَاتَ aor. i. and a. To pass the night. *بَيَّاتٌ* Plur. *بَيَّاتٌ* A house, abode, family. *بَيَّاتٌ* A night attack.—*بَيَّاتٌ* II. To meditate by night, attack by night.

بَادَ aor. i. To go away (from one's friends), perish.

بَاغَى aor. i. To excel in whiteness. *بَيْضٌ* collective nonn, Eggs; D. S. Gr. T. 1, p. 381. *بَيْضٌ*, Fem. *بَيْضَاءٌ*; Plur. *بَيْضٌ* for *بَيْضٌ* D. S. Gr. T. 1, p. 360, White, clear.—*بَيْضٌ* IX. To become white (with *مِنْ*).

بَاعَ aor. i. To sell. *بَيْعٌ* n.a. Interchange by sale, selling, merchandizing, barter. *بَيْعٌ* plnr. of *بَيْعَةٌ* Churches.—*بَايَعَ* III. To make a contract with, properly, by striking hands (with accus. of person or ب of thing; also with acc. of pers. and *أَنْ* (على) *أَنْ*). *تَبَايَعَ* VI. To sell to one another.

بَيْنَ aor. i. To be distinct and separate. *بَيْنَ* Between, as *بَيْنَ يَدَيْهِ* "Between his two hands," i.e. before him, in his presence; This word, though commonly used as a preposition, is properly a noun in the accus. meaning an interval, and sometimes a connexion; when preceded by a

preposition it is declined, see D. S. Gr. T. 1, p. 498. **بَيِّنَ** Manifest, evident. **بَيِّنَةٌ** An evident testimony or demonstration, evidence, proof. **تَبَيَّنَ** An exposition, explanation.—**بَيَّنَ** II. To show, make manifest, make known, declare, explain, become manifest (with acc. and **لِ** or with **لِ** of pers. and **أَنْ**). **مُبَيَّنَ** part. act. manifest.—**أَبَانَ** IV. To make manifest, to articulate distinctly, see 43 v. 52. **بَيَّانٌ** n.a. An argument, clear demonstration, eloquence,

faculty of clearly explaining, explanation. **مُبَيَّنَ** part. act. That which is manifest, open, perspicuous.—**تَبَيَّنَ** V. To be or become manifest, clear (with **لِ** or **أَنْ** or with **لِ** and **أَنْ**); to be distinct (with **مِنْ**); to be made known (with **لِ**); to perceive, as **أَنْ** **تَبَيَّنَ** **الْجِنُّ** **أَنْ** 34 v. 13, "The Genii perceived that;" also, to use discernment, or discrimination, vid. 4 v. 96, and 49 v. 6.—**اِسْتَبَانَ** X. To be manifest. **مُسْتَبَيَّنَ** part. act. same as **مُبَيَّنَ**.

ت

تَ By; preposition prefixed as a form of oath to the word **اَللّٰهُ**, as **تَاللّٰهِ** "By God."

تَاوُوتَ An ark.

تَاوِيَمَ n.a. ii. f. of **اَتَمَّ** q.v.

تَاخَّرَ v. f. of **اَخَّرَ** q.v.

تَاوَنَ v. f. of **اَوَّانَ** q.v.

تَأَسَّ 2 pers. sing. aor. cond. of **اَبَى** q.v.

تَاوَلَ n.a. ii. f. of **اَوَّلَ** for **اَوَّلَ** q.v.

تَبَّ To cut off, perish. **تَبَابٌ** Loss.—**تَتَبَّ** n.a.

II. f. A loss, detriment.

تَبَّرَ see **تَبَّرَ**.

تَبَّتَسَّ 2 pers. sing. aor. cond. viii. f. of **بَسَّ** q.v.

تَبَّرَ aor. i. To break, destroy. **تَبَارٌ** Destruction.—

تَبَّرَ II. To break in pieces. **تَتَبَّرَ** n.a. Utter destruction. **مَتَبَّرَ** part. pass. Destroyed, broken up.

تَبَّرَ v. f. of **بَرَّ** q.v.

تَبَّرَجَ v. f. of **بَرَجَ** q.v.

تَبَّرَأَ v. f. of **بَأَ** q.v.

تَبَعَ aor. a. To follow. **تَابِعٌ** and **تَبِعٌ** A follower, one who follows, or attends upon any one.

تَبِيعٌ Name and title of the king of the Himyarites.

تَبِيعٌ A helper, protector.—**اَتَبَعَ** IV.

To follow, follow up, make to follow (with double acc.); to pursue, prosecute, continue; Ex. **فَاتَّبَعَ** 18 v. 83, "Then he continued his way."—**مُتَتَابِعٌ** part. act. VI. f. Successive.—**اِتَّبَعَ** VIII. To follow, follow up. **اِتِّبَاعٌ** n.a. A following after. **مُتَبَّعٌ** part. pass. One who is pursued.

تَبَيَّنَ v. f. of **بَانَ** q.v.

تَتَبَّ n.a. ii. f. of **تَبَّ** q.v.

تَتَرَا or **تَتَرَى** fem. One after another; said to be derived from **وَتَرَ** q.v. see D. S. Gr. T. 1, p. 293.

تَتَبَّ n.a. ii. f. of **تَبَّتَ** q.v.

تَجَاوَى vi. f. of **جَاوَى** q.v.

تَجَرَّ aor. o. To traffic. **تِجَارَةٌ** Merchandize, traffic, bargain, merchandizing.

تَجَسَّسَ v. f. of **جَسَّسَ** q.v.

تَجَلَّى v. f. of **جَلَّى** q.v.

تَحَاوَى vi. f. of **حَاوَى** q.v.

تَحَاوَرَ n.a. vi. f. of **حَارَ** q.v.

تَحْتَ That which is below, the lower part; This word, which is properly a substantive, is used (though not in the *Qur'an*) as an adverb, and

is then indeclinable, as نَحْت *Doren, below*;
When employed as a preposition it is put in
the accus. نَحْت *Beneath*, as مَا نَحْتِ الْأَرْضِ
20 v. 5, "That which is beneath the earth;"
If preceded by مِنْ it is put in the genitive, as
مِنْ نَحْتِهَا "From beneath it," see D. S. Gr.
T. 1, p. 509, and T. 2, p. 152.

نَحَرَى v. f. of حَرَى q.v.

نَحِيرَى n.a. ii. f. of حَرَى q.v.

نَحْسَس v. f. of حَسَّ q.v.

نَحْلَ see حَلَّ.

نَحْوَل n.a. ii. f. of حَال q.v.

نَحِيَّة see حَيَّ.

نَحَافَت vi. f. of خَفَت q.v.

نَحَلَى v. f. of خَلَا q.v.

نَحَاف see خَافَ.

نَحَلَى v. f. of دَلَا q.v.

نَحَلَى n.a. ii. f. of دَلَّ q.v.

نَحَلَى From وَرَث q.v. See also D.S. Gr. T. 1,
p. 293.

نَحَلَى acc. plur. of نَحَلَى A breast-bone: It seems
doubtful whether this word ought not to be
derived from رَفَى q.v.

نَحَب To have much earth, to hold earth in the hand.

نَحَب Earth, dust. نَحَب plur. of نَحَب Of
the same age. نَحَب (2nd declension) plur.
of نَحَب A breast-bone. نَحَب Poverty; مَسْكِينًا
90 v. 16, "A poor man intimately
acquainted with his mother Earth."

نَحَد v. f. of رَدَّ q.v.

نَحَد see رَزَقَ.

نَحَد To enjoy the good things of this life.—أَنَحَد

IV. To bestow the good things of this life (with
acc. of pers. and نَحَد part. pass.

Endowed with—and hence, enjoying—the good
things of this life.

نَحَد aor. o. To leave, leave alone, abandon (with
acc. and نَحَد مِنْ خَلْفِهِ عَلَى نَحَد) ; أَحْسِبَ
29 v. 1, "Do men think that they shall be left alone in saying?"
i.e. "That it is enough for them to say;"
وَنَحَدْنَا عَلَيْهِ etc. 37 v. 76, "And we left (these
words, or this blessing) upon him;" with an
ellipse of هَذَا أَلَكُم or similar words. نَحَد
part. act. One who leaves, or leaves out;
نَحَد for نَحَد 11 v. 56, as being antec-
edent to the word آلِهَتِنَا, "We will not leave
our Gods," D. S. Gr. T. 2, p. 183.

نَحَد for نَحَد, see زَارَ.

نَحَد 2 pers. sing. aor. viii. f. of زَارَ q.v.

نَحَد v. f. of زَادَ for زَوَدَ q.v.

نَحَد v. f. of زَالَ for زَبَلَ q.v.

نَحَد see سَبَّ.

نَحَد see تَسْتَفِيَانِ.

نَحَد The number nine: For observations on the
numerals, see عَشْرُونَ Ninety.

نَحَد 2 pers. sing. aor. pass. ii. f. of سَمَا q.v.

نَحَد Tasneem, name of a fountain in Paradise,
said to be so called, because conveyed to the
highest part of heaven; from سَمٍ To be tall
(a camel).

نَحَد v. f. of سَارَ for سَوَّرَ q.v.

نَحَد 3 pers. fem. sing. aor. cond. of سَا q.v.

نَحَد 2 pers. plur. aor. act. iii. f. of شَقَّ q.v.

N.B. There is no difference between the active
and passive.

نَحَد see شَارَ.

نَحَد n.a. ii. f. of مَدَا q.v.

تَصَلِّيهَ n.a. ii. f. of مَكَى q.v.

تَصَلُّونَ see تَصَلُّونَ viii. f. of مَكَى.

تَطْعَ 2 pers. sing. aor. cond. iv. f. of طَاعَ q.v.

تَطْمِنَ 2 pers. sing. aor. iv. f. of طَمَّنَ quadri-literal verb, rt. طَمِنَ q.v.

تَطْوَعُ v. f. of طَاعَ q.v.

تَطْوِرُ v. f. of طَارَ for طَوَّرَ q.v.

تَعُدَّ 2 pers. sing. aor. cond. of عَدَا q.v.

تَعَسَّ To perish. تَعَسَّ n.a. Destruction; تَعَسَّ لَهُمْ 47 v. 9, "May perdition seize them."

تَعَالَى vi. f. of عَظَا q.v.

تَعَلَّفَ n.a. v. f. of عَفَ q.v.

تَعَابُنَ n.a. vi. f. of عَنِ q.v.

تَعَرَّنَ 3 pers. fem. sing. aor. energ. of عَرَّ q.v.

تَعَيَّطَا n.a. v. f. of عَاظَا q.v.

تَعَاخَرَا n.a. vi. f. of فَعَرَ q.v.

تَعَاوَتْ n.a. vi. f. of قَاتَ q.v.

تَنَفَّتَ To perform the sacred rites at Mecca; also, to cleanse. تَنَفَّتَ Two interpretations are given of this word; according to one it means filth, and according to the other, the observance of certain rites and ceremonies imposed upon the Pilgrims at Mecca, among which were cleansing the person, shaving, etc. Thns the phrase لِيَتَقَفَّرُوا تَنَفَّتَهُمْ 22 v. 30 may mean, "Let them put an end to their want of cleanliness," or, "Let them complete the rites" above mentioned.

تَنَفَّهَوْنَ see تَنَفَّهَوْنَ.

تَنَى see وَكَى.

تَنَاءَ see وَكَى.

تَنَشَّرَ see تَنَشَّرَ.

تَقَنَّ IV. أَتَقَنَّ Nature, mud.—. IV. To establish firmly.

This verb is not found in the primitive form.

تَقَالَ v. f. of قَالَ q.v.

تَقَوَّى n.a. of وَكَى q.v.

تَقَوَّمِ n.a. ii. f. of قَامَ q.v.

تَقَى aor. i. To fear. أَتَقَى (2nd declension) comp. form, Greatly fearing, most pious. تَقَى God-fearing, devout. These words seem to owe their derivation to the viii. f. of وَكَى q.v.

تَكَتَ for تَكُنَّ 2 pers. sing. aor. cond. of كَانَ q.v.

تَكْوِيرُ n.a. ii. f. of كَارَ q.v.

تَلَّ To lay prostrate (with acc. of pers. and لَ).

تَلَّى n.a. vi. f. of لَتَى q.v.

تَلَطَّى v. f. of لَطَّى q.v.

تَلَقَّاهُ n.a. of لَقَى q.v.

تَلَقَّى v. f. of لَقَى q.v.

تَلَكَّتَ fem. of تَلَكَّتَ q.v.

تَلَّهَا see تَلَّهَا.

تَلَّ aor. o. To follow, rehearse, read, declare, meditate (with acc. of thing and عَكَى of pers., also with acc. and فَى). Note. The ا called أَلِفُ or أَلِفُ قَائِدَةٍ, or Alif of precaution, is sometimes found added to the words يَتَلَوُ and تَتَلَوُ, though properly only added to servile, to distinguish it from, and, D. S. Gr. T. 1, p. 109. أَتَلَّيَاتُ fem. plnr. of تَلَّى part. act. "Those who read."

تَلَّوْهُ n.a. A reading.

تَلَّوْهُ see تَلَّوْهُ. تَمَّ aor. i. To be entire, complete, perfect, fulfilled (with acc. of pers.).—. تَمَّ IV. To complete (with acc. and لَى or بَ of thing, also with acc. and عَكَى, لَى, or لَ of pers.); to perfect, accomplish, fulfil, perform. تَمَّ n.a. Something complete, perfect; Ex. آتَيْنَا مُوسَى الْكِتَابَ. تَمَّ 6 v. 155, "We gave Moses the Book, a perfect Law," etc. تَمَّ part. act. One who makes perfect.

تَمَّال plur. of تَمَّال, see تَمَّال.

تَمَّار vi. f. of مَرَى q.v.

تَمَّتُونَ 2 pers. plur. aor. viii. f. of مَرَى q.v.

تَمَّتَ v. f. of مَتَّع q.v.

تَمَّطَى v. f. of مَطَّأ q.v.

تَمَنَّى v. f. of مَنَى q.v.

تَمِيد see مَاد.

تَمِير for تَمِير, see مَار.

تَمَّار vi. f. of نَزَّار q.v.

تَنَجَّى vi. f. of نَجَّى q.v.

تَنَزَّع vi. f. of نَزَّع q.v.

تَنَاشَّ n.a. vi. f. of نَاشَّ q.v.

تَنَزَّل n.a. ii. f. of نَزَّل q.v.

تَنَفَّس v. f. of نَفَس q.v.

تَنَكَّل n.a. ii. f. of كَلَّ q.v.

تَنُور An oven (*a word of foreign origin*); it also means a place whence waters gush forth.

تَنِين see وَكَى.

تَهْنَأ see وَهَن.

تَوَارَى vi. f. of وَارَى q.v.

تَوَاصَى vi. f. of وَاصَى q.v.

تَاب aor. o. To repent towards God (with إِلَى); to turn one's-self in a repentant manner; to relent towards men,—as God,—(with عَلَى). تَابَ and تَوَّاب Repentance. تَوَّاب part. act. One who repents. تَوَّاب Very repentant, relenting. مَتَاب A penitent conversion; إِلَيْهِ 13 v. 29, "Unto him must be my conversion;" مَتَاب is here put for مَتَابِي, D. S. Gr. T. 1, p. 459.

أَدَى see تَوَدَّوْنَى.

تَارَةً تَارَةً To go round. تَارَةً A time.

تَوْرَاة The Pentateuch.

تَوْرَى see وَرَى.

تَوَقَّى see وَكَى.

تَوَلَّى see وَكَى.

تَوَكَّد n.a. ii. f. of وَكَّد q.v.

تَوَكَّل v. f. of وَكَّل q.v.

تَوَلَّى v. f. of وَكَّى q.v.

تَوَوَّى see أَوَّى.

تَوَمَّم v. f. of وَمَّم q.v.

تَيْن A fig; no verbal root.

تَوَّار aor. i. To wander about distractedly (with فِي).

ث

ثَابِت To be firm, steadfast, constant. ثَابِت part.

act. Remaining firmly fixed, firm, steadfast.

ثَبُوت Steadfast, fixing.—ثَبَّتَ II. To confirm,

set fast, establish (with acc. and بِ). ثَبَّيْتُ

n.a. A confirmation, establishment.—ثَبَّتَ IV.

To confirm; to keep in bonds, 8 v. 30.

ثَبَّتَ see ثَابِت.

ثَبَّر aor. o. To keep back, lose, perish. ثَبَّر Destruction.

ثَبَّر part. pass. One who is lost.

ثَبَّر II. To make slothful.

ثَبَّتَ To collect, congregate. ثَبَّتَ 4 v. 72, "In

hodies;" accus. plur. of ثَبَّة the fem. of ثَبَّى for

ثَبَّى A company or body of men. Note. Many

nouns in the fem. sing. lose their third Radical

when it is ث, ذ, or ي; where they take the

regular form of Plural this Radical is some-

times omitted, and sometimes retained; see

D. S. Gr. T. 1, p. 358.

نَجَّجَ aor. o. *To flow*. نَجَّجَ Pouring forth abundantly.

نَخْنَخَ *To be thick*.—نَخْنَخَ IV. *To do something great*, make a great slaughter (with نَفَى); slay in great numbers (with acc. of pers.).

نَرَبَ aor. i. *To blame*.—نَرَبَ n.a. II. f. Blame.

نَرَى *To be moist, as the earth after rain*. نَرَى for نَرَى and نَرَى, and with the article النَرَى The Earth.

نَعَبَ *To cause to flow*. نَعَبَانِ A serpent.

نَاطَبَ aor. o. *To perforate, penetrate, shine*. نَاطَبَ part. act. Shining; نَاطَبَ النَّجْمَ 86 v. 3, "The star of piercing brightness," by some supposed to be Saturn, which is called النَّاطَبَ.

نَافَعَ aor. a. *To find, catch, take, gain the mastery over* (with accus. of pers.).

نَقَلَ *To be heavy, grievous; to be a grievous matter* (with في). نَقَلَ generally interpreted to mean "men and genii," as at 55 v. 31, dual of نَقْلَ *Baggage*. نَقَالُ plur. of نَقْلَ A burden. وَنَقَالُ Heavy; Plur. نَقَالُ. وَنَقَالُ A weight.—نَقَلَ IV. *To grow heavy, oppress, weigh down*. مَنَقَلَهُ Fem. مَنَقَلَهُ part. pass. Burdened; مَنَقَلَهُ 35 v. 19, "If a burdened (soul) cry out;" the word نَقَسَ being understood.—نَقَلَ VI. *To be borne down heavily, incline heavily downwards* (with إلى); For the employment of those forms which take teaheed on the first Radical, see D. S. Gr. T. 1, p. 220..

نَلَّ *To perish*. نَلَّةٌ A crowd, a number of people.

نَلَّكَ aor. o. *To take a third part of anything*. نَلَّكَ ثَلَاثَةً Three (see عَشَرَ). نَلَّكَ ثَلَاثِينَ Thirty. نَلَّكَ One third part; Dual ثَلَاثَانِ and in conjunc-

tion ثَلَاثَانِ and ثَلَاثِي Two-thirds, D. S. Gr. T. 1, p. 415. ثَلَاثِيَّةٌ Fem. ثَلَاثِي Third. ثَلَاثُ Three by three, in threes, or three pairs; Ex. أُولَى أَجْنَعَةٍ وَثَلَاثُ وَثَلَاثُ 35 v. 1, "Having two and three and four pairs of wings;" At 4 v. 3 ثَلَاثُ may be rendered "By threes;" This word is of the second declension, it answers to the Latin *Ternus*; D. S. Gr. T. 1, p. 426.

نَمَّ aor. o. *To tread*. نَمَّ There, in that direction. نَمَّ Then (after an interval).

نَمُوذَ Thamood, name of an ancient tribe of Pagan Arabians, destroyed for their impiety. This word in the Korān is always of the 2nd declension; see D. S. Gr. T. 1, p. 405.

نَمَرَ *To bear fruit*. نَمَرَ Fruit, wealth, possessions. نَمَرَةٌ A fruit; nonn of unity or individuality; see D. S. Gr. T. 1, p. 300.—نَمَرَ IV. *To bear fruit*.

نَمَنَ aor. o. *To take the eighth part*. نَمَنَ A price. نَمَنَ One part out of eight. ثَامِنَ The eighth. ثَامِنَةٌ (for ثَامِنِي) fem. and ثَامِنَةٌ masc. Eight; see عَشَرَ, see also ثَامِنِي, rt. ثَمَى.

نَمَى aor. a. and i. *To bend, fold, double*. ثَانِي The second; also part. act. Turning, as ثَانِي جَنْبِهِ 22 v. 9, "One who turns his side," or "A turner of his side," i.e. Pron. ثَانِي masc. and ثَانِيَا fem., and in the oblique cases ثَانِيَا and ثَانِيَا Two. ثَانِيَا masc. and ثَانِيَا عَشْرَةً fem., and in the oblique cases ثَانِيَا عَشْرَةً and ثَانِيَا عَشْرَةً Twelve; These forms which admit only the above inflexions are considered as adverbial expressions; D. S. Gr. T. 1, p. 420. مَثْنَى By twos, in pairs, two and two; another form of this numeral

(but not found in the Korān) is نَأَتْ; These forms are equivalent to the Latin *Binus*; see ثَلَاثٌ أَلْعَانِي and with the article أَلْعَانِي A name given either to the whole Korān, or to those passages which are frequently repeated; some interpret it to mean the first chapter, as at 15 v. 87, أَلْعَانِي سَبْعًا “We have given thee seven (verses) of those which are to be frequently repeated;” others interpret it to mean the seven long chapters. مَنَانِي for مَنَانِي without the nunation (Sing. مَنَانِي), is one of those irregular plurals which are of the second declension, with this peculiarity, that in the nominative and genitive they preserve the tanween, as مَنَانِي, but reject it in the accusative, as مَنَانِي; the latter word occurs at 39 v. 24, where it may be rendered “double or repeated portions;” see D. S. Gr. T. 1, pp. 410 and 111 § 226. The rule as given by the grammarian Motarrezī is as follows: Speaking of those irregular plurals which are of the second declension he says, “If the second of the two letters which follow Alif quiescent happen to be a ي it is suppressed in the nom. and gen. and the tanween

is affixed, but in the accus. يَ is retained without tanween.” For an explanation of the passage at 39 v. 24 see مُتَشَابِهَةٌ, rt. شَبَّهَ. Note. Other singulars have also been assigned to مَنَانِي, as مَنَانِي, مَنَانِي, or مَنَانِي. X. To make an exception, as وَلاَ يَسْتَنْبِئُونَ 63 v. 18, “And they did not make an exception” (by saying إِنَّ شَاءَ اللَّهُ).

يَأْبَ aor. o. To return. نَوَابٌ A reward. يَأْبَ plur. of نَوَابٌ Raiment. مَنَابَةٌ A place of resort. مَنَابَةٌ II. To repay (with double acc.). أُنَابَ IV. To reward with, give as a recompense (with double acc.).

أُنَارَ aor. o. To be stirred up (as dust). أُنَارَ IV. To plough, break up the earth, excite, raise (as dust, clouds, etc.).

أَبَى aor. i. To abide in a place. نَارِي for نَارِي part. act. A dweller. مَنَوِي A dwelling, abode; أَكْرَمِي مَنَوِي 12 v. 21, “Make his abode honourable;” see D. S. Gr. T. 1, p. 118.

نَيْبٌ (no first form) To have connexion, as a husband and wife. نَيْبٌ A woman who has left her husband after the first interview.

ج

جَارَ aor. a. To low, supplicate God with groaning (with إِلَى of pers.).

جَارِثٌ (2nd declension) Goliath.

جَبَّ To cut off. جَبٌّ A well, cistern.

جِبْتٌ Jibt, An idol, false deity.

جَبَّرَ To bind, make fast. جَبَّارٌ Strong, powerful, gigantic, having absolute power, proud, perverse. أَجْبَارُ The Mighty One, a name of the Deity.

جَبْرِيلُ The Angel Gabriel.

جَبَلَ aor. i. and o. To form, create. جَبَلٌ Plur.

جِبَالٌ A mountain, and especially Mount Sinai.

جِبَلٌ and جِبَلَةٌ A crowd, multitude; الْجِبَلَةُ

26 v. 184, “The former generations;” see D. S. Gr. T. 2, p. 268.

جَبَّنَ To be cowardly. جَبِينٌ Cowardly; the temple, side of the forehead.

جَبَه aor. a. *To strike on the forehead.* جَبَاهُ plur. of جَبَه A forehead.

جَبَا for جَبَا aor. a. and i. *To collect or gather tribute, or as tribune (with اِلَى of place).*

أَجْوَاب Poet. licence for أَجْوَابِي plur. of أَجْوَاب

A cistern, see جَوَار, rt. جَرَى; see also

جَابِيَة A cistern, see جَوَار, rt. جَرَى; see also جَابِيَة VIII. *To choose (with acc. and وَنَ or اِلَى).*

جَتَّ To cut off. — جَتَّتْ VIII. *To tear up, root up (with acc. and وَنَ or اِلَى).*

جَثَم aor. i. and o. *To lie with the breast on the ground.* جَاثِم part. act. One lying on his breast.

جَاثِيَة Fem. جَاثِي part. act. Kneeling; The Plnr. is جَاثِي for جَاثِي, D. S. Gr. T. 1, pp. 108 and 362.

جَدَد To deny, refuse, reject (with ب).

جَحْم aor. a. *To light a fire.* جَحِم fem. Hell, hell-fire, any fiercely burning fire.

جَدَّ aor. i. *To be of great wealth or dignity.* جَدَّ Majestly, glory. جَدِيد New. جَدَد plur. of جَدَّ A track or way on a hill-side.

جَدَّت Plur. أَجْدَات A sepulchre; no verbal root.

جَدَر To be covered with pustules, to fence in. جَدَر Plur. جُدُر A wall. أَجْدَر More fitting or easier, compar. form (2nd declension), D. S. Gr. T. 1, p. 403.

جَدَل aor. i. and o. *To twist firmly.* جَدَل In a contentious manner; 45 مَا ضَرَبُوهُ لَكَ إِذْ جَدَلْ 45 v. 58, "They only propounded this to thee in the hope of a dispute."

جَدَال A dispute. — جَادَل III. *To dispute (with ب of means and*

فِي or عَنْ of subject); to dispute with (with

acc. of pers.), as لِيَجَادِلُوْكُمْ 6 v. 121, "That they should dispute with you;"

مُجَادِلَتِي 7 v. 69, "Will ye dispute with me?"

part. act. fem. One who disputes.

جَذَّ To hasten. جُذَان A broken piece; جُذَانَا In fragments. مَجْذُوذ part. pass. Broken; غَيْر مَجْذُوذ Uninterrupted.

جَذَعَ To keep without food, amputate. جَذَعَ Plnr.

جُذُوغ The trunk of a Palm-tree.

جَذَا aor. o. *To stand firm.* جَذُوَة A burning coal or firebrand.

جَرَّ aor. o. *To draw, drag (with acc. and اِلَى).*

جَرَحَ To wound, gain, acquire for one's-self. جُرُوح plur. of جَرَح A wound.

جَوَارِح (2nd declension) plur. of جَارِحَة Beasts of prey. —

اجْتَرَحَ VIII. *To endeavour to acquire; اَلَّذِيْنَ*

اَلَّذِيْنَ 45 v. 20, "Those who seek to do evil."

جَرَدَ To tear off. خَرَائِف comm. geud. noun of species, A locust.

جَرَزَ aor. o. *To cut off.* جُرَز Dry (ground) bare of herbage.

جَرَعَ To drink (water). — جَرَعَ V. *To sip.*

جَرَفَ aor. o. *To carry off the whole of anything.*

جُرْف A water-worn bank of earth.

جَرَمَ aor. i. *To commit a crime, to drive one (into sin, with أَنْ of following verb).*

جَرَم A sin; جَرَم No doubt! An adverbial expression, D. S. Gr. T. 1, p. 521. —

اجْرَمَ IV. *To be guilty of sin.* اِجْرَام n.s. Sin. مَجْرِم part. act. A sinner.

جَرَى aor. i. *To flow, run, happen (with ل, also with*

فِي or اِلَى). جَارِيَة part. act. fem. Running, a vessel; The Ark, 69 v. 11; Plur. جَوَار, and

with the article الْجَوَارِي, for which by Poetic

licence is substituted *أَجْزَارِ* both in the nominative and genitive cases, see note on *مَتَانِي*, rt. *نُنِي*; see also D. S. Gr. T. 2, p. 497.

مَجْرَى for *مَجْرَى* D. S. Gr. T. 1, p. 111, The course of a ship, as *مَجْرَاهَا* 11 v. 43, "During her course;" D. S. Gr. T. 1, p. 118.

جَزَأَ aor. a. *To take a part of anything.* *جِزْءٌ* A part, portion, individuality; At 43 v. 14 the word *جُزْءَا* is by some taken to mean "Daughters."

جَزَعَ *To pass over*, and *جَزَعٌ* *To be impatient.* *جَزَعًا* *Impatiently.*

جَزَأَ aor. o. *To subdue*, and *جَزَى* aor. i. *To satisfy*, recompense for good or evil, give as a reward (with double acc. or with acc. or *بِ* of thing for which reward, etc. is given); to give an equivalent, or make satisfaction for (with *عَنْ* or with double acc.). *جَازٍ* for *جَازِي* part. act. One who makes satisfaction for another (with *عَنْ*). *جَزَاءٌ* Compensation, satisfaction, equivalent, retribution, reward. *جَزِيَّةٌ* Tribute, especially that exacted from Jews and Christians.—*جَازَى* III. *To reward.*

جَسَّ aor. o. *To handle.*—*تَجَسَّسَ* V. *To inquire* curiously into (by handling, etc.).

جَسَدَ *To stick to the body (blood).* *جَسَدٌ* n.a. A body; *عَجَلًا جَسَدًا* 7 v. 146, "A calf in a bodily shape."

جَسَمَ *To have a large body.* *جَسَمٌ* A body, Plur. *أَجْسَامٌ* 63 v. 4, "Their Persons."

جَعَلَ aor. a. *To place, put, impose, make, appoint, constitute, ordain, attribute* (with *لِ* of pers. and acc. of thing or with double acc. also with acc. and *فِي*, *عَلَى*, or *مِنْ*); to hold, regard or esteem, as at 29 v. 9; Used with *أَنَّ* of following verb at 56 v. 81. *جَاعِلٌ* part. act. He who places, etc.

جَفَأَ *To cast scum and foam upon the bank (a river).* *جُفَاءٌ* Froth, as *يَذْهَبُ جُفَاءً* 13 v. 18, "It passes off like froth."

جَنَنَ *To serve up camel's flesh in a large dish.* *جَنَانٌ* plur. of *جَنْفَةٌ* A large dish, trencher.

جَنَأَ aor. o. and i. *To treat harshly.*—*تَجَانَى* VI. *To be removed from* (with *عَنْ*).

جَلَّ aor. i. *To be glorious.* *جَلَلٌ* Majesty.

جَلَبَ aor. i. and o. *To drag, excite.*—*أَجْلَبَ* IV. *To attack, assault* (with *عَلَى*).

جَلَبَ *To put on a جلبابٌ*. *جَلَبِيبٌ* (2nd declension) plur. of *جَلَبَابٌ* A large outer covering worn by women.

جَلَدَ aor. i. *To wound the skin, scourge.* *جَلْدَةٌ* n.a. A flogging, blow with a rod. *جَلْدٌ* Plur. *جُلُودٌ* Skins, hides.

جَلَسَ *To sit in Eastern fashion*, in which respect it differs from *قَعَدَ*. *مَجَالِسٌ* (2nd declension) plur. of *مَجْلِسٌ* A place of sitting or assembly.

جَلَّ aor. o. *To be clear and manifest.* *جَلَاءٌ* Banishment.—*جَلَّى* II. *To make manifest, reveal*; *وَالنَّهَارُ إِذَا جَلَّاهَا* 91 v. 3, "By the day when it reveals her (the Sun) in all her splendour."

—*تَجَلَّى* V. *To appear in glory* (with *لِ*).

جَمَّ aor. i. and o. *To abound.* *جَمٌّ* Much.

جَمَعَ aor. a. *To be refractory.*

جَمَدَ aor. o. *To congeal, to be firm.* *جَامِدَةٌ* part. act. That which is firmly fixed.

جَمَعَ aor. a. *To collect, gather together, assemble, unite*; to have connexion with, marry (with *بَيْنَ*), as *وَأَنْ تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ* (بَيْنَ), " (It is forbidden you) to take two sisters to wife," or "intermarry;" to gather together—against, with acc. and *لِ*;—at, with acc. of pers. and

لِ or إِلَى of time; it is also used with acc. and عَلَى as at 6 v. 35, and with بَيْنَ of persons assembled as at 34 v. 25. جَمْعٌ n.a. An assembly, multitude, a gathering together, crowd; أَكْثَرَ جَمْعًا 23 v. 78, "Who have amassed (wealth) more abundantly;" *Literally*, "more abundant in amassing (wealth);" يَوْمَ التَّلَاقِ 3 v. 149, "The day of the meeting of the two hosts;" عَلَيْنَا جَمْعُهُ وَقَرَأَهُ 75 v. 17, "Upon us devolves the collection (of its scattered sentences), and the proper method of reading it." جَاعٍ part. act. One who gathers together, etc. جُمُعَةٌ A congregation, as يَوْمَ الْجُمُعَةِ The day of the congregation, Friday. جُمِعَ Collected, assembled, all, an army; At 36 v. 32 جُمِعَ is used for جُمِعُوا, see D. S. Gr. T. 1, p. 540, *note*: جُمِعَا adverbially, Altogether, wholly. أَجْمَعُونَ Plur. أَجْمَعُ All, The whole. مَجْمَعٌ A place of meeting together. مَجْمُوعٌ part. pass. Assembled.— أَجْمَعُ IV. To agree together, concert a plan or design (with أَنْ of following verb); to agree upon (with acc.).—اجْتَمَعَ VIII. To be gathered together (with لِ); conspire (with عَلَى) part. act. Gathered together. جَمَلٌ aor. o. To collect, and جُمِلَ To be handsome.

جَمَلٌ A camel. جَمَالٌ Grace, elegance; 16 v. 6, "They are a credit to you." جَمِيلٌ Becoming, decorous, honourable, gracious. جَمْلَةٌ An aggregate, something complete, as a sentence; جَمْلَةٌ وَاحِدَةٌ 25 v. 34, "As one complete and perfect whole." جَمَالَةٌ plur. of جَمَلٌ A camel.

جَنَ aor. i. To be covered; aor. o. To cover (with عَلَى) collective nonu, Genii, demons,

spirits, as opposed to men. جَنَاتٌ Plur. جَنَّةٌ A garden, Paradise. جُنَّةٌ A covering, cloak. جُنُنٌ Madness, frenzy; used also in a collective sense, or as plur. of جُنٌّ Genii; see D. S. Gr. T. 1, p. 382. أَجَنَّةٌ plur. of جَنِينٌ Anything covered, a foetus. جَانٌ A serpent, genina, demon; أَبُوجَانٍ 15 v. 27, for أَبُوجَيْنٍ "The Father of Devils;" or the part for the whole, Jiun or Genii. مَجْنُونٌ part. pass. Mad, possessed of the Devil.

جَنَّبَ aor. i. and o. To turn aside, cause to turn from or avoid (with acc. and أَنْ lest). جَنَّبَ Plur. أَفْصَاحٍ بِأَنْجَبٍ A side; جَنُوبٌ 4 v. 40, "The familiar friend;" مَا فَرُطْتُ لِي جَنَّبَ 39 v. 57, "What I have neglected (of my duty) towards God." جُنَّبَ A stranger, coming from afar, One suffering from pollution; عَنْ جُنُبٍ 28 v. 10, "From afar off." جَانِبٌ A side, tract of country; نَأَى بِجَانِبِهِ 17 v. 85, "He drew aside."— جُنَّبَ II. To cause to turn aside, remove away from (with double acc.).—تَجَنَّبَ V. To turn away or withdraw one's-self from (with acc.).—اجْتَنَّبَ VIII. To turn aside from, avoid.

جَنَاحٌ aor. a. i. and o. To incline (with لِ) comm. gend. Plur. أَجْنَحَةٌ A hand, wing, arm, arm-pit; وَأَخْفِضْ جَنَاحَكَ 15 v. 88, "And behave with humility;" *Literally*, "Lower thy wing." جُنَاحٌ A crime.

جُنْدٌ Plur. جُنُودٌ An army, troops, forces, a host, companions; no verbal root.

جَنَفَ aor. i. To decline; and جَنِفَ aor. a. To deviate (from the truth). جَنْفٌ n.a. A swerving from the right way.—مُجَانِفٌ part. act. VI. f. Inclining to evil (with لِ).

جَنَى aor. i. *To gather (fruit)*. جَنَى for جَنَى
Fruit; as جَنَى 55 v. 54, "The fruit
of the two gardens," D. S. Gr. T. 1, p. 110.

جَنَى Fresh (dates) ready gathered.

جَهَد aor. a. *To be diligent*. جَهَد n.a. A striving
with might and main; The words جَهَد اِيْمَانِيْم
at 5 v. 58 and elsewhere may be translated
"Their most hindering oaths." جَهَد Power,
ability; جَهَدُوْنَ اِلَّا جَهْدَهُمْ 9 v. 80, "They
find nothing (to give) but the fruit of their
labour." جَاهَد III. To strive, contend with,
fight—especially against the enemies of Islām
(with acc. of pers. and اَنْ, as at 31 v. 14,
also with بِي, or لِي, or بِي). جِهَاد n.a. A con-
tending, striving, a going forth to fight (in
the Holy War). مُجَاهِد part. act. One who
strives, one who goes forth to fight in the
cause of Islām.

جَهَرَ aor. a. *To be manifest, publish abroad, speak
aloud* (with بِي of thing and لِي of pers.).
جَهَرَ That which is manifest, loud speaking,
open and public speaking. جَهَرَ Openly,
publicly. جَهَرَ Openly, visibly, manifestly.
جَهَرَ n.a. III. f. In public, openly.

جَهَرَ aor. a. *To rush on a wounded man with intent
to slay him*. جَهَرَ Paraphernalia, things
necessary for a journey. جَهَرَ II. To fit out
with provisions or other necessities (with acc.
of pers. and بِي of thing).

جَهَلَ aor. a. *To be ignorant*. جَهَلَ part. act. One
who is ignorant. جَهَلَ Very ignorant and
foolish. جَهَلَة Ignorance. جَهَلِيَّة State of
ignorance, condition of the Pagan Arahs before
the time of Mohāmmad.

جَهَنَّمَ fem. Hell, Gehenna, from the Hebrew
גֶּהֶנִּים The Valley of Hinnom, where human

sacrifices were made by fire to Moloch: This
word on account of its foreign origin and
feminine gender is of the second declension;
D. S. Gr. T. 1, p. 404.

جَوَّ Air, The Firmament.

جَوَّ see جَوَّاب.

جَوَّ see جَوَّاب.

جَوَّ see جَوَّاب.

جَوَّاب aor. o. *To split, cleave, cut out*. جَوَّاب An
answer, see iv. f. اَجَاب IV. *To return an
answer, hence, to hearken to* (with acc. of pers.
or thing). مُجِيب part. act. One who returns
an answer, as فَكُنْهُمْ اَلْمُجِيبُوْنَ 37 v. 73, "And
verily we returned a gracious answer;"
Literally, "And verily they who gave the
answer were gracious." اِسْتَجَاب X. *To re-
spond* (with لِي of pers. and اَنْ), *to answer,
hearken to* (with لِي of pers. or بِي).

جَاد aor. o. *To be good*. جَاد plnr. of جَوَاد Swift
conrersers. جَوْدِي "El Judē," A name of
Mount Ararat.

جَار aor. o. *To turn aside*. جَار Near, one who is
near, a neighbour. جَائِر part. act. One who
turns aside. جَاوَر III. *To be a neighbour,
to dwell near* (with acc. and بِي). اَجَار IV.
To protect, deliver—from punishment, etc.—
(with acc. of pers. and مِّنْ); وَلاَ يُجَارُ عَلَيْهِ 23
v. 90, "Neither is he protected of any;"
Literally, "Neither is it protected over him,"
or "is any protection (thrown) over him:" for
the use of Passive Verbs in an impersonal
manner see D. S. Gr. T. 2, p. 129; see also
at جِيءَ part. act. VI. f. Near to one
another. اِسْتَجَار X. *To ask for protection*.

جَاوَز aor. o. *To go*. جَاوَز III. *To pass on or over,*

to cause to pass over (with ب of pers. and acc. of thing).—**جَاوَزَ** VI. To pass by or over (with عَن).

جَاسَ aor. o. To search, explore.

جَاعَ aor. o. To hunger. **جُوعٌ** Hunger.

جَافَ aor. o. To penetrate inwardly, to be hollow. **جَوْفٌ** The belly, the interior.

جَاءَ aor. i. To come, come to, arrive at (with acc. or with **لِ**, **إِلَى**, **وَسْوَ**, or **عَلَى**); with **بِ** it means to come with, i.e. to bring; Like **أَتَى** it may sometimes be rendered to do or commit (an action), as at 18 v. 70; Pass. **جِيَ** some-

times written **جِي** as **جِي**, 39 v. 69, "And the prophets shall be brought."

Note. In the above form of construction the verb is impersonal, like *Ventum est* in Latin; see D. S. Gr. T. 2, p. 129.—**أَجَا** IV. To make to come; hence, to lead or drive (with acc. of pers. and **إِلَى**).

جَابَ aor. i. To cut out a garment at the neck.

جَبَبَ Plur. **جُبُوبٌ** The bosom of a shirt or vest.

جَادَ for **جَدَّ** aor. a. D. S. Gr. T. 1, p. 243, To have a long and beautiful neck. **جِدَّةٌ** A neck.

ح

حَبَّ aor. i. To love. **حَبٌّ** Grain, corn. **حَبٌّ** noun of unity, One grain. **حُبٌّ** Love;

2 v. 172, "Out of love for him,"

i.e. "for God." **أَحَبُّ** comparative adjective of the 2nd declension, D. S. Gr. T. 1, pp. 324

and 403, More beloved, more pleasing, preferable. **أَحْبَبَ** and with the affixed pronoun

أَحْبَبُوهُ, the hamza being changed into **و** with damma in the middle of a word, D. S. Gr.

T. 1, p. 118, plur. of **حَبِيبٌ** Beloved.

حَبَّ II. To render lovely

(with acc. of thing and **إِلَى** of pers.).—**مَحَبَّةٌ** Love.—**حَبَّ** IV. To love, will, desire, like (with

acc. or with **أَنْ** of following verb).—**أَسْعَبَ** X. To love, prefer (with acc. and **عَلَى**).

حَبَّرَ aor. o. To make beautiful, delight, make joyful. **أَحْبَارٌ** plur. of **حَبِيرٌ** or **حَبِيرٌ** A (Jewish) Priest or Doctor.

حَبَسَ aor. i. To restrain, hinder, shut up.

حَبَطَ aor. a. To be vain, fruitless, to perish (with **وَسِعَتْ** or **عَن**).—**أَحْبَطَ** IV. To render vain; **وَسِعَتْ**

47 v. 34, aor. with **و** and **سَ** prefixed, "And he shall make (their works) of no avail."

حَبَكَ aor. i. and a. To weave well (a garment).

حَبُكٌ plur. of **حَبَاكٌ** A way or track; especially, the paths of the Stars.

حَبَلَ To take a wild beast with a snare or halter.

حَبْلٌ n.a. Plur. **حَبَالٌ** A rope, vein, compact, or covenant.

حَتَمَ aor. i. To inspire. **حَتْمٌ** n.a. A decree.

حَتَّى Even to, up to, down to, as far as, until, in order that; This particle is used in four different ways.

1st. It is used as a preposition to indicate a certain term, and when thus employed governs the genitive case, as **حَتَّى مَطْلَعِ الْفَجْرِ** 97 v. 5, "Until the time of the rising of the dawn."

2ndly. As a conjunction or adverb, meaning "and even," or "up to an extreme point inclusive;" thus it differs from **إِلَى**, which signifies "Up to," or "As far as, but not including;" Ex. **أَكَلْتُ أَسْمَكَةَ حَتَّى رَأْسِهَا** "I ate

the fish, head and all;" if we say *إِلَى رَأْسِهَا* we mean "as far as the head, and no further:" No instance of this use of *حَتَّى* occurs in the Korán.

3rdly. As a conjunction serving to connect a proposition with that which precedes it; it then means "until," and has grammatically no effect on the succeeding proposition; thus at 6 v. 149, *كَذَلِكَ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ حَتَّى ذَاقُوا بَأْسَنَا* "In like manner did they who went before them accuse (the prophets) of falsehood, until they tasted our severity." *Note.* In the Korán it is frequently followed by *إِذَا*; D. S. Gr. T. 1, pp. 175 and 202, *note.*

Lastly. It governs a verb in the subjunctive mood, when that verb has a future signification; it then means "until," or "in order that;" Ex. 12 v. 80, *فَلَن أَتِيَنَ الْآرَضَ حَتَّى يَأْذَنَ لِي أَبِي* 80, "I will on no account quit the country, until my Father give me permission;" It may sometimes bear either interpretation; thus at 49 v. 9, *فَنَافِلُوا آلَ لَيْسَى تَغِيَنَ حَتَّى تَقِيَنَ إِلَى أَمْرِ آلِهِ*, "Then fight against (that party) which is in the wrong, until (or so that) they return to obedience to God."

حَتَّى To excite. *حَيِّثُ* Quickly.

حَجَّ To contend with, go on a pilgrimage to (with acc.). *حَجٌّ* u.a. The pilgrimage to Mecca. *حَاجٌّ* same as *حَجٌّ*. *حَاجٌّ* part. act. One who performs the pilgrimage. *حَاجِّجٌ* plur. of *حَاجٌّ* A single pilgrimage, a year. *حُجَّةٌ* A disputing, cause of dispute, argument; *أَلْحِجَّةُ الْبَالِغَةُ* as 6 v. 150, "The conclusive argument."—*حَاجٌّ* III. To dispute about (with *فِي*); to dispute with (with acc. of pers. and *فِي* or *عِنْدَ*).—*حَاجٌّ* VI. To dispute with one another (with *فِي*).

حَجَبٌ To cover, shut out. *حِجَابٌ* A veil, curtain. *مَحْجُوبٌ* part. pass. Shut out (with *عَنْ*).

حَجَرَ aor. o. To hinder (with *عَنْ*). *حَجَرٌ* u.a. Anything forbidden, unlawful, a wall or dam, understanding; Plur. *مَحْجُورٌ* A bosom, guardian-ship; *إِذَى* 89 v. 4, "For one gifted with intelligence." *أَلْحَجَرُ* The country inhabited by the tribe of Thamood; The words *حَجَرَ* occur twice in the 25th chap.; in the 24th verse they appear to mean "Far be it from us," like "Ne licitum sit;" In the 55th verse they mean "a wall which it is forbidden them (the two Seas) to pass." *حَجَرٌ* Plur. *حِجَارَةٌ* A rock, stone. *مَحْجُورٌ* Plur. *مَحْجُورَاتٌ* A private chamber. *مَحْجُورٌ* part. pass. Forbidden.

حَجَرَ aor. o. To make a camel lie down; to restrain (with acc. and *عَنْ*). *حَاجِرٌ* part. act. One who hinders, a bar, dam to keep back water.

حَدٌّ aor. o. To sharpen, limit, define. *حُدُودٌ* plur. of *حَدٌّ* A prescribed limit, ordinance. *حَدِيدٌ* Iron, Plur. *حَدَائِدٌ* Sharp.—*حَادٌّ* III. To hinder, stand in the way of, oppose.

حَدَبٌ To be humpbacked. *حَدَبٌ* An elevation of the ground: Instead of this word which occurs at 21 v. 96 some copies have *جَدَبٌ* signifying "A grave."

حَدَثٌ To be new, to happen. *حَدِيثٌ* A novelty, event; something which has lately happened, a story, history, narrative, discourse; *كَبُو* 31 v. 5, "The ludicrous tale." *حَدِيثٌ* (2nd declension) plur. of *حَدِيثٌ* Tales, sayings; *مِنْ تَأْوِيلِ الْأَحَادِيثِ* 12 v. 6, "He shall teach thee the interpretation of (dark) sayings;" *جَعَلْنَاهُمْ أَحَادِيثَ* 23

v. 46, "We have made them (idle) tales," or "like a tale that is told."—**حَدَّثَ** II. To declare, narrate, acquaint (with acc. of pers. and ب of the thing).—**أَحَدَثَ** IV. To cause to happen, bring about, produce (with acc. and ل of pers.). **مُحَدَّثٌ** part. pass. That which is newly produced or revealed.

حَدَّقَ aor. i. To surround. **حَدَائِقُ** (2nd declension) plur. of **حَدِيقَةٌ** A garden planted with trees.

حَذَرَ aor. a. To beware, take heed of, fear (with acc. also with أَنْ of the verb). **حَذَرٌ** Precaution. **حَذَرٌ** n.a. Fear. **حَازِرٌ** part. act. One who is cautious, provident. **مُحَذِّرٌ** part. pass. That which is to be feared.—**حَذَرَ** II. To caution against (with double acc.).

حَرَّ aor. a. i. and o. To become free, to be hot. **حَرٌّ** n.a. Heat. **حُرٌّ** A free-man. **حُرَيْرٌ** fem. A hot wind blowing by night. **حَرِيرٌ** Silk.—**حَرَّرَ** II. To free from slavery, devote to the service of God. **تَحْرِيرٌ** n.a. The giving freedom, as **تَحْرِيرُ رَقَبَةٍ** 5 v. 91 "The freeing of a neck (from the yoke of slavery)." **مُحَرَّرًا** part. pass. acc. "Dedicated to God's service," 3 v. 31.

حَرَبَ aor. o. To spoil one's goods. **حَرْبٌ** fem. n.a. War. **مَحَارِبٌ** Plur. **مَحَارِبٌ** (2nd declension) A private chamber; a niche in the wall of a mosque marking the direction of Mecca.—**حَارَبَ** III. To fight against (with acc. of pers.).

حَرَّتَ aor. i. and o. To till the ground, sow seed. **حَرْثٌ** n.a. A field, cultivated ground, produce of the same, fruits of the earth, tillage.

حَرَجٌ aor. a. To be oppressed by closeness or difficulty. **حَرَجٌ** n.a. Narrow, a restriction, difficulty, crime.

حَرَّ aor. i. To perforate, intend. **حَرْدٌ** n.a. A purpose.

حَرَّسَ To guard. **حَرَسٌ** collective noun, Gnards.

حَرِشَ aor. i. To desire ardently (with عَلَى). **حَرِشٌ** Greedy, eager (with عَلَى). **أَحْرَشٌ** superlative form, Most greedy.

حَرَّضَ To milk dry, to corrupt one's-self. **حَرَضٌ** At the last extremity from disease.—**حَرَّضَ** II. To instigate, excite (with acc. and عَلَى).

حَرَفَ aor. i. To change. **حَرْفٌ** A verge, margin, manner; **عَلَى حَرْبٍ** 22 v. 11, "After a way, or upon the verge—as it were—(of religion)."—

حَرَفَ II. To pervert (with acc. and عَنْ).—**مُنْحَرِفٌ** part. act. V. f. One who turns aside (with ل).

حَرَقَ aor. i. and o. To gnash the teeth, to burn. **حَرِيقٌ** Burning.—**حَرَقَ** II. To burn.—**اِحْتَرَقَ** VIII. To be burnt.

حَرَكَ To refuse what is due, and **حَرُوكٌ** To be moved. —**حَرَكَ** II. To move (with acc. and ب).

حَرَّمَ aor. i. To prohibit. **حَرَمٌ** A holy place, asylum. **حَرَمٌ** plur. of **حَرَامٌ** Prohibited, unlawful, sacred, sanctified, as believers during the Pilgrimage. **الْحَرَامَاتُ** The Sacred Ordinances of God. **مُحَرَّمٌ** part. pass. Forbidden; At 51 v. 19 this word seems to mean "Prevented by shame, or a sense of decorum;" at 56 v. 66 and 63 v. 27, "Hindered from enjoying the fruits of our labour."—**حَرَّمَ** II. To forbid, make or declare unlawful (with acc. of the thing and عَلَى of the pers.). **تَحْرِيمٌ** n.a. Prohibition. **مُحَرَّمٌ** part. pass. That which is forbidden or unlawful, declared sacred.

حَرَى aor. i. To decrease.—**تَحَرَّى** V. To seek.

حَزَبَ To touch. **حَزْبٌ** Plur. **أَحْزَابٌ** A company,

troop, party, sect, Those who side with any one; *أَيُّ الْاِجْرَائِينَ* 18 v. 11, "Which of the two parties;" Meaning probably The Companions of the Cave or the Companions of *الْاَرْتِيمِ* mentioned in the 8th verse; *الْحَزَابِ* The confederates mentioned in chap. 33 were a body of Infidels, who were leagued together against Mohammad in the War of the Ditch; Those at 40 v. 31 are the People of Noah, etc. who appear in the next verse, and who were in league against the prophets of their day.

حَزَنَ aor. o. To grieve; *حَزِنَ* aor. a. To be sad; to be grieved about (with *عَلَى* of pers. or thing). *حُزْنٌ* and *حُزْنٌ* ns.a. Grief, sorrow.

حَسِسَ aor. o. To parch up, utterly destroy. *حَسِيسٌ* A sound (ac. hissing). IV. *أَحَسَّ* To perceive, find, be aware of, feel (with *بِ* or with acc. and *بِ*). V. *تَحَسَّسَ* To make inquiry after (with *بِ*).

حَسَبَ aor. o. To reckon; *حَسِبَ* aor. a. and i. To think, imagine, to be of opinion, calculate (with acc. of thing, also with or without *أَنْ* before following verb); see D. S. Gr. T. 2, pp. 74, 296, and 580, also 127, note. *حَسْبٌ* ns.a. One who suffices, a sufficiency, or that which one is obliged to regard as sufficient; Ex. *وَيَكْفِيهِ جَهَنَّمُ* 2 v. 202, "And Hell shall be his sufficient reward;" *حَسْبُنَا اللَّهُ* 9 v. 59, "God is all-sufficient for us." *حَاسِبٌ* part. act. One who reckons, or takes an account, an accomptant. *حُسْبَانٌ* *حُسْبَانٌ* Plur. A reckoning, computation, account; *بِغَيْرِ حُسْبَانٍ* 2 v. 208, "Without measure;" *حُسْبَانِي* 69 v. 20, "My account," for *حُسْبَانِي*; The *هَاءُ* at the end of this word is called *الْوَكْنُ*; The affixed

pronoun *يَ* is here written and pronounced *يَ*, as is frequently the case; D. S. Gr. T. 1, p. 459. *حَسِيبٌ* One who takes an account. The word *حُسْبَانٌ* besides being the plural of *حِسَابٌ* is also used as a collective noun meaning Darts or lightning, and it is in this sense that it is employed at 18 v. 38.—III. *حَاسِبٌ* To call to account (with acc. of pers. and *بِ*).

VIII. To calculate upon, expect.

حَسَدَ aor. i. and o. To envy (with acc. of pers. and of thing). *حَاسِدٌ* part. act. One who envies. *حَسَدٌ* Envy.

حَسَرَ aor. i. To lay bare, to be weary. *حَسَرَةٌ* Plur. *حَسَرَاتٌ* D. S. Gr. T. 1, p. 355, Sighing, cause of sighing; *يَا حَسْرَتِي* 39 v. 57, "Ah! my sighing, (ah me!)" Expressions of this kind are spelt and pronounced in a variety of ways, D. S. Gr. T. 2, p. 90. *حَسِيرٌ* Fatigued. *مُحْسِرٌ* part. pass. Stripped, destitute.—X. To be worn out with fatigue.

حَسَمَ aor. i. To cut. *حُسُومٌ* The usual acceptation of this word is A succession of unlucky nights; At 69 v. 7 the phrase *أَيَّامٌ حُسُومًا* may be interpreted "For eight days in miserable succession."

حَسَنَ and *حَسَّنَ* To be good or beautiful; in the latter of these forms the verb is employed in a manner similar to the verbs of praise and blame *يَمِّمُ* and *يُسِّنُ* Ex. *أَوَلَيْكَ رَئِيفًا* 4 v. 71, "They are excellent (in point of) company;" At 18 vv. 23 and 30 two different forms of construction occur in the same sentence, as *يَمُّ آلُفْرَاقٍ وَحَسَنَتْ مَرْفَعًا* "How delightful is their reward, and how delicious their couch;" D. S. Gr. T. 2, p. 223 *et seq.* *حُسْنٌ* Goodness, beauty, excellence, kindness. *حَسَنٌ* Beautiful,

good, fair, gracious, handsome. **حَسَنَةٌ** A good thing, a benefit, good, a good work. **حَسَانٌ** masc. and fem. plnr. of **حَسِينٌ** Beautiful; masc. and fem. plnr. of **حَسَنَاتٌ** 55 v. 70, "(Damsels) exquisite and beautiful." **أَحْسَنُ** (2nd declension) comp. form, not used adjectively in conjunction with a substantive, as **رَجُلٌ أَحْسَنُ**, but with the substantive understood; Better, best, more or most excellent. *Note.* Words of the second declension when in connexion with a complement take the three inflexions, thus **بِأَحْسَنِهَا** 7 v. 142, where the pronoun refers to **الْأَنْوَارِ**. **أَحْسَنُ** fem. of **أَحْسَنٌ**, when used substantively means a good action, good thing, happy state, happy end; Dual **أَحْسَنِانِ** and in the oblique cases **أَحْسَنِينِ** 9 v. 52, "The two most excellent things," viz. Victory and Martyrdom; For the Rules which govern adjectives in the comparative form I must refer the reader to D. S. Gr. T. 2, p. 301 *et seq.*—**أَحْسَنُ** IV. To do well, act uprightly, act with kindness (with **بِ**, or with **إِلَى** or **لِ** of the pers.); to render agreeable, make beautiful (with acc. of thing and **لِ** of pers.). **إِحْسَانٌ** n.a. A doing good, a kind action, kindness, well-doing. **مُحْسِنٌ** part. act. One who does well, acts righteously, a righteous man.

حَشَرَ aor. o. and i. To gather together, and hence, to raise from the dead, to banish (with acc. and **عَلَى** or **إِلَى**, used in the Pass. with **لِ** or **إِلَى**). **حَشْرٌ** n.a. An assembly, banishment, emigration; at 59 v. 2 the words **الْعَشْرَ** refer to certain Jews who were banished by Mohamammad. **حَاشِرٌ** part. act. One who assembles. **مُحَشَّرٌ** part. pass. Gathered together.

حَصَبٌ aor. i. To scatter gravel, cast into the fire.

حَسَبٌ That which is cast into the fire, fuel.

حَاصِبٌ A violent wind bringing with it a shower of stones.

حَتَّحَصَ To become manifest.

حَصَدَ aor. o. and i. To reap. **حَصَادٌ** n.a. A reaping, harvesting. **حَوِيدٌ** Harvest, mown down, utterly destroyed.

حَصَرَ aor. o. To bring into difficulty, besiege; **حَصْرٌ** aor. a. To be restricted, hindered (with **أَنْ** of the following verb).

حَصِيرٌ Chaste.

أَحْصَرَ IV. To prevent, keep back—from a journey, etc.—(with **فِي**).

حَصَلَ To be over and above, to be manifest.—

حَصَلَ II. To make manifest.

حَصَنٌ To be strongly fortified, and **حَصْنٌ** To keep at home. **حُصُونٌ** plur. of **حُصْنٌ** A fortress.—

مُحَصَّنٌ part. pass. II. f. Fenced in, fortified.—

أَحْصَنُ IV. To keep safe (with acc. and **وَيْتٌ**), or in safe custody, to marry. **مُحَصِّنٌ** part. act.

One who is chaste or continent. **مُحَصَّنَةٌ** part.

pass. fem. A married woman, one who is chaste and modest.—**نَحْصَنٌ** n.a. V. f. Chastity.

أَحْصَى aor. i. To strike with a pebble. **أَحْصَى** for

أَحْصَى comparat. form, Clever in calculating

(with **لِ** of the thing calculated); D. S. Gr.

T. 2, p. 310.—**أَحْصَى** IV. To number, calculate, compute, take an account of, know.

حَضَّ aor. o. To incite any one, instigate (with **عَلَى**).

—**تَحَاضَّ** VI. To urge one another (with **عَلَى**).

حَضَرَ aor. o. To be present to, or present at, stand

in presence of (with acc. of pers. or thing);

to hurt, as at 23 v. 100, **أَنْ يَحْضُرُونِي** (for

يَحْضُرُونِي) "Lest they hurt me;" D. S. Gr.

T. 1, p. 570. **حَاضِرٌ** part. act. One who is

present at, present, close upon, as **حَاضِرَةُ الْبَيْتِ**

7 v. 163, (The town) "close upon the sea," viz. The town of Elath, about which a fable is here told, and which is also referred to at 2 v. 61.—**أَخْرَسَ** IV. To present, bring into the presence of, cause to be present, put forward (with double acc.); **أَخْرَسَ الْأَنْفُسَ السَّمْعَ** 4 v. 127, "(Men's) souls are prone to—*Lit.* are made to be present with—covetousness:" see De Sacy's observations on the construction of the Passive Voice, Gr. T. 2, p. 123. **مُحَضَّرٌ** part. pass. One who is made to be present, brought forward, given over to (punishment).—**مُحَضَّرٌ** Made present, part. pass. VIII. f. This word occurs at 54 v. 28, **كُلُّ شَيْءٍ مُحَضَّرٌ**; The passage is rather obscure, but it seems to imply that each portion of water should be divided among those who were present; viz. The She-Camel and the Tribe of Thamood on alternate days; see also 26 v. 155.

حَطَّ aor. o. To put down. **حِطَّةٌ** A putting down, remission (of sins), forgiveness; A word by some thought to signify the profession of faith **لَا إِلَهَ إِلَّا اللَّهُ**.

حَطَبٌ aor. i. To abound in wood. **حَطَبٌ** Fire-wood, fuel.

حُطَامٌ aor. i. To break into small pieces. **حُطَامٌ** That which crumbles away through dryness. **أَعْلَمَةُ** A name of Hell.

حَظٌّ aor. a. To be in good circumstances. **حَظٌّ** n.a. A part, portion, a fortune, good fortune.

حَظَرَ To prohibit, hinder. **مُحْظَرٌ** part. pass. Hindered.—**مُحْظَرٌ** part. act. VIII. f. One who builds a fold for cattle.

حَافٌّ aor. i. To surround (with acc. and **بِ**). **حَافٌّ** part. act. One who goes round about.

حَدَدَ aor. i. To run hastily, minister. **حَدَدَةٌ**

Daughters, Grandchildren: a collective noun; D. S. Gr. T. 1, p. 382; or it may be a plural of **حَانِدٌ**.

حَفَرَ To dig. **حَفْرَةٌ** A pit. **حَانِبَةٌ** A beginning, original state, former condition.

حَفِظَ aor. a. To keep, guard (with acc. and **وَنَ**); to take care of. **حِفْظٌ** n.a. A guarding, a keeping; **جَنْظًا** As a guard. **حَانِظٌ** part. act. One who guards, keeps watch; a guardian, keeper (with acc. or with **لِ**). **حَفَظَةٌ** an irregular plur. of **حَانِظٌ** Guardian (Angels). **حَنِيفٌ** same as **حَانِظٌ**, used with **عَلَى** in the sense of watching over evil doings; at 50 v. 31 it is used in the sense of one who keeps (God's commandments). **مَحْفُوظٌ** part. pass. Kept, well-guarded.—**حَانِظٌ** III. To observe strictly (with **عَلَى**). **إِسْتَحْفَظَ** X. To commit to one's keeping, or one's memory.

حَفِئَ aor. a. To go barefoot, honour greatly. **حَفِئٌ** Thoroughly acquainted (with **عَنَ**); gracious, kind (with **بِ**).—**أَحْفَى** IV. To be importunate towards any one (with acc.).

حَقٌّ aor. i. and o. To be right, just or fitting, worthy of, to be justly due to (with **عَلَى**); **كَثِيرٌ حَقٌّ** 22 v. 18, "Many deserve punishment;" *Literally*, "Many (a man), punishment is justly his due;" At 84 vv. 2 and 5 the verb appears in its passive form **حُكِّمَتْ** (pret. for fut.), which may mean "It shall be treated according to its deserts," or "shall be verified and certainly known;" the active voice having these significations as well as those above given. **حَقٌّ** That which is right and proper, just, true, justice, a right, just due, need, duty, such as payment of a debt; Ex. **أَلَّذِي عَلَيْهِ الْأَقْبَى** 2 v. 282, "He upon whom

is the duty (of payment of the debt); it also means Truth, The Truth, One of the Names of God. **حَقِيقٌ** Fitting, just. **أَحَقُّ** (2nd declension) compar. More worthy, more just, truer. **أَلْحَاقَةُ** The Inevitable, the day of Judgment.—**أَحَقُّ** IV. To justify, verify (with acc. and **بِ**).—**إِسْأَحَقْ** X. *To be worthy, adjudge worthy; to be guilty of (with acc. of thing), or think guilty (with **عَلَى** of pers.), in both which senses it occurs at 5 v. 106.*

حَقَبٌ *To suffer from a retention of urine, to be withheld (rain, etc.).* **حُقْبٌ** A long space of time, space of eighty years; Plur. **أَحْقَابٌ**.

حَقَفٌ *To lie among crooked or winding sands.* **أَلْحَقَافٌ** The winding sands; name of a province of Arabia, formerly inhabited by the tribe of 'Ad; plur. of **حَقَفٌ**.

حَكَمٌ aor. o. *To exercise authority (with **عَلَى**); to judge, judge between (with **بَيْنَ** of pers. and **بِ** of thing); to give judgment in favour of (with **لِ** of pers. and **بِ** of thing): when it means to give an adverse judgment it takes **عَلَى** of pers. **أَحْكَمُ** judgment, wisdom; **أَلْحَاكِمِيَّةٌ**; **أَحْكَمُ** 5 v. 55, "Do they then desire the judgment of the days of ignorance?" i.e. To be judged according to the laws of Paganism; a rule of judgment, as **أَنْزَلْنَاهُ حُكْمًا عَرَبِيًّا** 13 v. 37, "We have sent it—the Korân—down as a rule of judgment in Arabic." **حَكَمٌ** A judge. **حَاكِمٌ** Plur. **حُكَّامٌ** and **حَاكِمُونَ** part. act. One who judges, a judge. **حِكْمَةٌ** Wisdom. **حَكِيمٌ** Wise, knowing. **أَحْكَمُ** comp. and super. More or most knowing or wise.—**أَحْكَمَ** IV. To take as judge (with acc. of pers. and **فِي**).—**أَحْكَمَ** IV. To confirm; The Passive **أُحْكِمْتُ** occurs at 11 v. 1, and has been variously interpreted;*

Sale renders it "Are guarded against corruption." **مُحْكَمٌ** part. pass. This word also admits of divers interpretations; a chapter is said to be **مُحْكَمَةٌ** when it is not abrogated by any subsequent revelation; it also means clear and perspicuous, void of ambiguity; at 3 v. 5 the verses called **مُحْكَمَاتٌ**, or those which are clear and are to be taken in their literal sense, are distinguished from those which are allegorical and figurative; the former are said to be **أُمُّ الْكِتَابِ** "The mother—or ground-work—of the Book."—**أَحْكَمَ** VI.

To go together to judgment (with **إِلَى**).

حَلٌّ aor. o. To untie—a knot—(with acc. and **بِ**); aor. i. and o. To fulfil the rites and ceremonies required of a pilgrim, to become **حَالٍ** after being **أَحْرَمٌ**; to be lawful (with **لِ** of pers. and **أَنْ** of verb); to descend, alight (with **عَلَى**); to settle in a place. **حَلٌّ** Anything lawful, an inhabitant. **حَالٍ** Lawful, *One who has performed all the rites and ceremonies of a pilgrim.* **حَلَالٌ** plur. of **حَالٍ** A wife. **مَحْلَةٌ** Dissolution of a vow. **مَحَلٌّ** Place of sacrifice.—**أَحَلَّ** IV. To render lawful, allow, allow to be lawful, allow to be violated (with acc. of thing and **لِ** of pers.); to violate; to cause to descend or settle (with double acc.). **مُحِلٌّ** part. act. One who considers lawful that which God has declared to be unlawful; Ex. **غَيْرَ مُحِلِّ آلِصِدِّ** 5 v. 1, "Not violating the prohibition against the chase while ye are on a pilgrimage." **مُحِلٌّ** being in conjunction with **آلِصِدِّ** is here put for **مُحِلِّينَ**.

حَلَفٌ aor. i. To swear (with **لِ** of pers. and **بِ** of object of the oath, also followed by **إِنْ** or **لَوْ** of

verb, or by عَلَى of the thing sworn); Ex. بِحَيْثُورٍ عَلَى الْكَذِبِ 58 v. 15, "They swear to a falsehood." حَلَفَ A great swearer.

حَلَقَ aor. i. To shave.—حَقَّقَ part. act. II. f. One who shaves.

حَلَقَ To cut the throat. حَلَقُومَ The throat.

حَلَمَ To dream. حُلْمٌ A dream; Plur. أَحْلَامٌ. حِلْمٌ Understanding; Plur. أَحْلَامٌ. حُلُمٌ Puberty.

حَلِيمٌ Kind, gracious, intelligent.

حَلَّى aor. i. To adorn with ornaments. حُلَيْةٌ Ornaments, trinkets; This word is used in the Korán as a collective noun, or it may be an irregular Plur. of حَلَّى, which also takes حُلَّى, D. S. Gr. T. 1, p. 382.—حَلَّى II. same as حَلَى (with acc. of thing, or with وَنَ).

حَمَ Letters prefixed to the 40th and six following chapters of the Korán, see آَلَمَ.

حَمَّ aor. o. To heat. حَوِيمٌ Boiling hot water, a near relative or friend.

حَمَّ To clean out mud from a well. حَمَّا Mud. حَمِيَّةٌ fem. of حَمِيٌّ Muddy, composed of mud.

حَمْدٌ aor. a. To praise. حَمْدٌ n.a. Praise. حَامِدٌ part. act. One who praises. حَمِيدٌ Worthy of praise. أَحْمَدٌ A name of Moḥammad, Most praiseworthy, renowned. Note. By a perversion of the Gospel, the Musulman Doctors teach that the Comforter promised under the name παρακλητος was the περικλητος or Renowned Moḥammad; see Gr. Test. S. John xvi. v. 7. حَمِّمُوا part. pass. Praised, lauded.—حُمِّمُوا part. pass. II. f. Much-praised, highly lauded, Moḥammad.

حَمَّرَ aor. o. To pare a thong of leather. حَمَارٌ An ass; Plur. حُمَرٌ and حَمِيرٌ. حُمَرٌ plur. of أَحْمَرٌ Red.

حَمَلَ aor. i. To carry, bear, bear away, load, charge with, impose a burthen (with acc. of thing and عَلَى or فِى); to attack any one (with عَلَى of pers.); to conceive, be with child, undertake (a duty), provide with carriage and other necessities of a journey, as at 9 v. 93. حَمْلٌ n.a. Plur. أَحْمَالٌ A burthen, foetus in the womb, time during which the foetus is in the womb, as at 46 v. 14. حَمْلٌ A burthen, load. حَاوَلَ part. act. One who carries; حَاتِئَاتِ اللَّيْلِ وَنَا "And by those which bear a load," i.e. The clouds bearing a load of rain, or women bearing a burthen in their wombs, or the winds which bear the clouds, 51 v. 2. حَمَالَةٌ A woman who carries much or frequently, a portress. حَمُولَةٌ A beast of burthen.—حَمَلَ II. To impose a burthen on (with double acc.), charge one with (a duty).—إِحْتَمَلَ VIII. To take a burthen on one's-self, bear a burthen.

حَمَى aor. i. To defend; and حَمِيَ aor. a. To be hot. حَامِ Hamēe, name of a camel concerning which certain superstitious usages were observed by the Pagan Arabs. حَامِيَّةٌ fem. of part. act. That which is burning hot. حَمِيَّةٌ Affection, cant.—أَحْمَى IV. To make hot; حَمَى 9 v. 35, "It i.e. the money—الْفَرَاهِمُ وَالذَّنَائِرُ—shall be made hot;" Literally, It shall be made hot upon it, D. S. Gr. T. 2, p. 129.

حَنَّ aor. i. To emit a sound as a she-camel towards her young; to be moved with pity. حَنَّانٌ Mercy. حَنْتٌ Honein, Name of a valley near Mecca, where a battle was fought by Moḥammad.

حَنَتْ aor. a. To break one's oath. حِنْتُ Wickedness.

حَنَجْرٌ *To cut the throat.* حَنَاجِرٌ (2nd declension) plur. of حَنْجَرَةٌ A throat.

حَنَدٌ aor. i. *To roast.* حَنِيْدٌ Roasted.

حَنَفٌ aor. i. *To incline.* حَنِيفٌ Plur. حَنَافَةٌ (2nd declension) Inclining to the right Religion, orthodox.

حَنَكٌ aor. i. and o. *To put a bit upon a horse.*—
إِحْتَنَكَ VIII. *To bring into subjection, utterly destroy; لَأَحْتَنِكَنَّ ذُرِّيَّتَهُ 17 v. 64, "Verily I will bring his posterity under my authority;"* or, "I will destroy them utterly" (as locusts destroy everything where they alight).

حَابٌ aor. o. *To sin.* حُوبٌ n.a. A sin.

حَاتٌ aor. o. *To fly around.* حَوْتَ A fish; Plur. حَيْتَانٌ.

حَاجٌ aor. o. *To be in want of.* حَاجَةٌ Something necessary, a necessity, a thing, matter, wish, a want; إِلاَّ حَاجَتُهُ نِى نَفْسٍ يَعْثُوبٌ 12 v. 68, "Except for the sake of a wish (or to gratify a wish) in Jacob's mind."

حَادٌ aor. o. *To drive quickly.* إِسْتَحْوَذَ X. *To get the better of (with عَنَى).* Note. Some verbs whose second Radical is ر may be conjugated either regularly or irregularly in the 10th form.

حَارٌ aor. o. *To return.* حَوْرٌ plur. of حَوْرَاءُ fem. of أَحْوَرٌ both nouns of the 2nd declension, D. S. Gr. T. 1, p. 360; Houris, a name given to the Maids of Paradise on account of the splendour of their black eyes; the word is derived from حَوْرٌ a form of حَارٌ D. S. Gr. T. 1, p. 246, the exact meaning of which is somewhat a matter of dispute, but which is properly applied to the blackness of eye seen in a gazelle; The words حَوْرٌ عَيْنٌ which occur several times are generally translated "(Damsels) having large black eyes;" Literally, "Black-eyed (damsels) with

large eyes," see عَيْنٌ حَوَارِيٌّ Disciples or Apostles of Christ; This word is by some supposed to be of foreign origin; by others it is derived from حَارٌ, one of the meanings of which is to whiten clothes by washing, the Arab commentators pretending that the Apostles were Fullers by trade.—حَاوَرٌ III. *To reply to in an argument (with acc.).*—حَاوَرٌ n.a. VI. f. An argument between two or more persons.

حَاوَرٌ aor. o. *To gather together to one's-self.*—مُتَحَوِّرٌ for مَتَحَوِّرٌ D. S. Gr. T. 1, p. 105, part. act. V. f. One who goes aside or retreats (with اِلَى).

حَاشٌ aor. o. *To beat for game;* حَاشٌ in the Korán is used adverbially, and means far be it, as حَاشَ لِلَّهِ "Far be it from God," or "God forbid," D. S. Gr. T. 1, p. 532.

حَاطَا aor. o. *To guard.*—أَحَاطَ IV. *To surround, encompass, comprehend (knowledge), and hence to know (with بِ of thing);* إِلاَّ أَنْ يُحَاطَ بِكُمْ 12 v. 66, "Unless ye be prevented," or "compassed about (by some hindrance);" The verb is here impersonal with an ellipse of the subject, a common construction both in Arabic and Latin, D. S. Gr. T. 2, p. 129. مُحِيطٌ part. act. One who encompasses, or comprehends.

حَالَ aor. o. *To be changed, to pass by, go between;* Pass. وَجِيلٌ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ وَجِيلٌ 34 v. 53, "It (a bar) shall be passed between them and what they long for;" The verb is here used impersonally, D. S. Gr. T. 2, p. 129. حَوْلٌ and حَوْلٌ مِنْ adverbial expressions meaning round about, and from around, see دُونَ and مِنْ دُونٍ. حَوْلٌ n.a. *Power, a year.* حَوَّلَ A change. حِيلَةٌ A plan, contrivance.—تَحَوَّلَ n.a. II. f. A change, a turning off, or turning away.

حَوَى aor. i. To collect. حَوَايَا (2nd declension) for حَوَايَ D. S. Gr. T. 1, p. 111, plur. of حَوَايَ Intestines. أَحْوَى Dark-coloured, from حَوَى another form of حَوَى To be dark-coloured as dead herbage; Fr. "Feuille morte."

حَى or حَيَّ for حَيَّ aor. i. a doubly imperfect verb, aor. يَحْيُو for يَحْيُو To live (with نَى). حَى Plnr. أَحْيَاء Living, He or that which liveth, alive. حَيَّة A serpent. حَيَاة or حَيَاة, or more correctly حَيَاة Life. حَيَوَان Life (eternal). حَيَى John. مَحْيَا for مَحْيَا for مَحْيَا Life; مَحْيَا My life, D. S. Gr. T. 1, p. 111.—حَى II. To salute (with ب). نَحِيَّة n.a. A salutation.—أَحْيَا or أَحْيَا IV. To preserve one's life, restore to life, give life (with acc. and ب or with double acc.); يُحْيِي for يُحْيِي 26 v. 81, "He will restore me to life." مُحْيِي part. act. One who restores to life.—إِسْحَايَ X. To save alive; to be ashamed (with مِنْ of thing or with أَنْ of verb). إِسْحَايَ Bashfulness.

حَيْث Where, wherever, whither; مِنْ حَيْث From whence soever, from the place whence, or of the place where, from the time when, in a

manner which; حَيْثُ مَا Wheresoever; حَيْثُ although strictly speaking a noun, is indeclinable, and is always found as an adverb and as antecedent to some complement either nominal or verbal, D. S. Gr. T. 2, p. 146.

حَاد aor. i. To avert (with مَن).

حَارَ for حَارَ aor. a. To be astonished. حَيْرَان (2nd declension) Distracted.

حَاص aor. i. To turn aside. مَحِيضٌ A place or way of escape.

حَاض aor. i. To have her courses (a woman).

مَحِيضٌ The monthly courses of a woman.

حَاف aor. i. To be unjust (with عَنَى).

حَاق aor. i. To surround, hem in, compass about (with ب of pers.).

حَانَ aor. i. To arrive (the time). جِينَ Timo, as 76 v. 1, "A space of time;" 28 v. 14, "In a time of negligence," i.e. When the people were not mindful of him. جِينَ When, at the time of; throughout the Korān when used in this sense جِين is indeclinable, D. S. Gr. T. 2, p. 149; At 11 v. 5 the words أَلَا جِين belong properly to the next verse. جِينِ Then, at that time, compounded of جِين and إِذْ or إِذْ, D. S. Gr. T. 1, p. 521.

خ

خَاسِبًا acc. part. act. of خَسَا q.v.

خَاوِيَةٌ fem. of خَاوٍ for خَاوٍ, see خَوَى.

خَبَا To hide. خَبٌ n.a. That which is hidden.

خَبَت To humble one's-self (before God), to acquiesce.

—أَخَبَت IV. same as خَبَت (with إِلَى or لَ).

مُخَبِّت part. act. One who humbles himself.

خَبُت To be bad. خَبِيْث Bad, evil, wicked.

خَبَائِث plur. of خَبِيْث Impurities, filthy or wicked things or actions; sc. أَعْمَال.

خَبَر To prove, and خَبَر aor. o. To know. خَبَر n.a.

Understanding, knowledge. خَبَر Plur. أَخْبَار.

News, tidings, report. خَبِير Knowing, One

who knows, or is acquainted with.

خَبَز aor. i. To make bread. خَبَز Bread.

خَبَطَ aor. i. To stamp with the fore-feet.—خَبِطَ V. properly, To strike with the fore-feet; at 2 v. 276 it means to drive one mad, strike with confusion, to infect, or simply, to destroy.

خَبَلَ To distract. خَبَالٌ A hindrance, corruption, as يَأْتُونَكَم خَبَالٌ 3 v. 114, "They will not fail in corrupting you."

خَبَأَ aor. o. To be extinct.

خَتَرَ aor. i. and o. To deceive. خَتَارٌ A perfidious man.

خَتَمَ aor. i. To seal (with عَمَلٌ). خَاتَمٌ A seal; at 33 v. 40 Moḥammad is said to be خَاتَمُ النَّبِيِّينَ "The seal of the prophets." خِتَامٌ A sealing; the wax, clay, or other substance used in sealing. مَخْتَمٌ part. pass. Sealed.

خَدَّ aor. o. To make an impression. خَدٌّ A cheek. اُخْدُوْدٌ A pit or trench; The اُخْدُوْدُ spoken of at 85 v. 4, "The makers—or Lords—of the pit of fire" were the servants of ذُو الْاَنْوَابِ A Jewish tyrant who caused a number of Christians to be burnt alive.

خَدَعَ aor. a. To cover over, deceive. خَادِعٌ part. act. One who deceives.—خَادَعٌ III. To endeavour to deceive.

خَدَّنَ Plur. اُخْدَانٌ Equals, friends, lovers; no verbal root.

خَذَلَ aor. o. To disappoint, leave without assistance. خَذُولٌ One who deserts his friends, a Traitor. مَخْذُولٌ part. pass. Destitute.

خَرَّ aor. i. and o. To make a noise in flying (an eagle); to fall down (with مَنَ، عَمَلٌ، or لِي).

خَرَبَ To strike or pierce the ear, to lay waste. خَرَابٌ A laying waste, a making desolate and ruinous.—اُخْرِبَ IV. To lay waste (with acc. and بَ).

خَرَجَ aor. o. To go out, go forth, come forth (with

خَرَجَ and خَرَجَ. (إِلَى) بَ، مَعَلَى، مَعَى، وَمِنْ Tribute, maintenance. خَرَجٌ n.a. A getting or going forth; يَوْمَ اُخْرُوجَ The Day of Resurrection. خَارِجٌ part. act. One who comes forth. مُخْرَجٌ An issue, place of exit.—اُخْرَجَ IV. To bring out, drive out, bring forth, produce, stretch forth, cast forth (with acc. and مَنَ، لِي، and مَعَى، also with اَنْ for يَأْتِي of following verb). اِخْرَاجٌ n.a. A driving out, expulsion, bringing forth. مُخْرَجٌ part. act.

One who brings forth, etc. مُخْرَجٌ part. pass. One who is brought forth, etc.; also The place from whence, or time at which anything is brought forth; اُخْرِجْنِي مُخْرَجَ مَدَنِي 17 v. 82, "Bring me forth (from the grave) with a favourable exit."—اِسْخَرَجَ X. To take out, take forth.

خَرَدَلٌ quadriliteral, To chop up meat. خَرْدَلٌ Mustard-seed.

خَرَّاصٌ aor. o. To guess, to tell lies. خَرَّاصٌ A liar. خَرَطُمٌ quadriliteral, To strike on the nose. خَرَطُمٌ A proboscis or nose.

خَرَقَ aor. i. and o. To rend, make a hole in, feign, falsely attribute.

خَزَنَ To lay up in a storehouse, barn, or treasury. خَزَائِنٌ (2nd declension) plur. of خَزَانَةٌ A treasury, treasure, storehouse, magazine. خَازِنٌ part. act. One who lays in a store, or keeps a store of anything (with لِي of thing); Plur. خَزَنَةٌ Keepers.

خَزِيَ aor. a. To be disgraced. خِزْيٌ n.a. Shame, disgrace. اُخْزِيَ for اُخْزَى D. S. Gr. T. I, pp. 110 and 403, comparative form, More disgraceful.—اُخْزَى IV. To cover with shame,

disgrace (with acc. of pers. and *فِي*). *مُخْزِيٌّ* and in connexion with a complement *مُخْزِيٌّ* part. act. One who puts to shame.

خَسَا aor. a. To drive away, to be dull—the senses; to be driven away (with *فِي*), as *أَخْسَا* 23 v. 110, "Be ye driven away," imperat. plnr. for *أَخْسُوا*, the hamza being changed into *و* in consequence of the damma, and the servile *و* being dropped, D. S. Gr. T. 1, pp. 95 and 104. *خَاسِيٌّ* part. act. That which is dull, also that which is driven away (from society).

خَسِرَ aor. a. To wander from the right way, to be deceived, suffer loss, lose, perish. *خُسْرٌ* n.a. Loss, a losing concern. *خُسْرَانٌ* and *خَسَارٌ* n.s.a. Perdition, loss. *خَاسِرٌ* part. act. One who wanders from the right way, a loser. *أَخْسَرُ* comparative form, The greatest loser, one who errs exceedingly. *أَخْسِيرٌ* n.a. II. f. A loss.—*أَخْسَرَ* IV. To diminish (a quantity), give short measure. *مُخْسِرٌ* part. act. One who gives short measure.

خَسَفَ aor. i. To bury one beneath the earth, cause the earth to swallow up (with *بِ* of the person and acc. of *أَرْضٍ*); to be eclipsed (the moon).

خَشَبَ aor. i. To mix together (with *بِ*). *خَشْبٌ* plur. of *خَشَبٌ* Rough wood, timber.

خَسَعَ aor. a. To be low or humble, to humble one's-self (with *لِ*). *خُسُوعٌ* n.a. Humility. *خَاسِعٌ* part. act. One who humbles himself, or is dejected; at 41 v. 39 the passage *تَرَى الْآرْضَ خَاسِعَةً* must be rendered "Thou seest the earth barren and desolate;" Plnr. *خُسَعٌ* and *خَاسِعُونَ*.

خَشِيَ aor. a. To fear (with acc. or with *أَنْ* in the sense of lest). *خَشِيمَةٌ* Fear.

خَصَّ To distinguish as particular; Pass. To be in want. *خَصَامَةٌ* Particularly, peculiarly. *خَصَامَةٌ* n.a. Poverty.—*أَخْصَصَ* VIII. To bestow upon any one in a peculiar manner, appropriate to (with *بِ* of thing and acc. of pers.).

خَصَفَ aor. i. To sew together—*prop.* a sole—(with acc. and *عَلَى*).

خَصَمَ aor. i. To have the best in an altercation. *خَصَمٌ* An adversary. Note: This word is used for both singular, dual, and plural, though the dual *خَصْمَانِ* is also found in the Koran, as at 38 v. 21, where there is an ellipse of the pronoun *بَيْنَ*. *خَصِيمٌ* A contentious person. *خَصِيمٌ* A disputer.—*خَصَامٌ* n.a. III. f. Contention, dispute.—*تَخَاصُمٌ* n.a. VI. f. Mutual disputing and recrimination.—*إِخْتَصَمَ* and *خَصِمَ* VIII. The reason for the latter form, which occurs at 36 v. 49, is given by De Sacy in his Grammar, T. 1, p. 223, To dispute, strive together by way of dispute or litigation (with *فِي*, *عِنْدَ*, or *لَدَى*).

خَضَدَ aor. i. To break wood, cut off the thorns from a tree. *مُخَضَّرٌ* part. pass. Deprived of thorns.

خَضِرَ aor. a. To be green. *خَضِرٌ* Green herbs. *مُخَضَّرَةٌ* fem. plur. of *أَخْضَرٌ* Green.—*مُخَضَّرَةٌ* fem. plur. IX. f. That which is green.

خَضَعَ aor. a. To be humble and lowly (with *بِ*). *خَاضِعٌ* part. act. One who is submissive (with *لِ*).

خَطَّ aor. o. To draw lines, to write (with *بِ*).

خَطَا To cast out scum—a pot; *خَطِيٌّ* aor. a. To do wrong. *خِطَاءٌ* n.a. An error, fault, sin. *خَطَاءٌ* By mistake. *خِطِيَّةٌ* same as *خِطَاءٌ*; *خِطَايَا* plur. of *خِطِيَّةٌ* D. S. Gr. T. 1, p. 370, the final *ي* being changed into *ا* because preceded by another *ي*; D. S. Gr. T. 1, p. 111. *خَاطِبٌ* part. act. One who sins, a sinner, sinful.—*أَخْطَأَ* IV.

To be in error, to sin (with ب). **خَاطِئٌ** said to be a n.a. Habitual sinfulness; or it may be regarded as the fem. of **خَاطِئٌ** and agree with **الْأَنْعَالُ** understood, as at 69 v. 9. Note. The **ن** is not unfrequently added to nouns to give intensity; D. S. Gr. T. 1, p. 322, note (3); see also T. 2, p. 279, note.

خَطْبٌ aor. o. To offer up the State Prayer called **خُطْبَةٌ**. **خُطْبٌ** n.a. A matter, thing, business. **خُطْبَةٌ** n.a. The demanding a woman in marriage.—**خَاطَبٌ** III. To speak to, address (with acc. of pers. and **فِي** of subject). **خُطَابٌ** n.a. A discourse; **قُضِيَ النُّحُطَابُ** 38 v. 19, "A sound judgment in legal matters."

خَطِفٌ aor. a. To march quickly (a camel), To snatch, snatch away. **خُطْفَةٌ** Something snatched away by stealth.—**خَطَفَ** V. To snatch away, carry off, despoil.

خَطَا aor. o. To make a step forward. **خُطْرَاتٌ** plur. of **خُطْرَةٌ** A step.

خَفٌ aor. i. To be light. **خَفِيفٌ** Plur. **خِفَاتٌ** Light.—**خَفَّفَ** II. To make light, make things easier (with **عَنْ** of pers. and acc. of thing). **خَفِّيفٌ** n.a. An alleviation.—**خَفَّفَ** X. To think or find light and easy, induce levity in any one (with acc. of pers.).

خَفَّتْ To be quiet or silent.—**خَانَتْ** III. To speak in a low voice (with **بِ**).—**خَنَاطَتْ** VI. To converse in a low tone.

خَفَضَ aor. i. To remain in a place; to lower (with acc. of thing and **لِ** of pers.), as **لِخَفَضِ** **جَنَاحَكَ لِلْمُؤْمِنِينَ** 15 v. 88, "Behave with humility,—Literally, lower thy wing—to the true believers." **خَفِاضٌ** part. act. That which humbles.

خَفَى aor. i. To make manifest, and **خَفِيَ** aor. a. To be hidden (with **عَلَى** of pers.). **خَفِيَ** Hidden, as **مِنْ طَرَفٍ خَفِيٍّ** 42 v. 44, "Askance, or with a stealthy glance;" **خَفِيًّا** In secret. **أَخْفَى** for **أَخْفَى** comparative form, More hidden. **خَانِيَةً** A secret action. **خُفْيَةً** In secret.—**أَخْفَى** IV. To hide, conceal (with acc. and **فِي** or **بِ**); The words **أَخْفَيْهَا** at 20 v. 15 are by some translated "I want but little of concealing it," and by others "of making it manifest;" The iv. f. being used in both senses.—**اِسْتَخْفَى** X. To lie hid (with **مِنْ**). **مُسْتَخْفٍ** part. act. One who tries to hide himself.

خَلَّ aor. i. and a. To be lean (meat). **خَلٌّ** Plur. **خِلَالٌ** A camel entering his second year; see also under iii. f. **جَلَّةٌ** Friendship. **خَلِيلٌ** A friend, an epithet of Abraham, the friend of God; Plur. **أَخِلَّاءٌ** (2nd declension), D. S. Gr. T. 1, p. 363.—**خَالَ** III. To be friendly towards any one. **خِلَالٌ** n.a. Friendship; **خِلَالٌ** is also plur. of **خِلَالٌ**, in which sense it means the middle or inner parts, as **خِلَالِ الدِّيَارِ** The inner apartments.

خَلَّدَ aor. o. To be eternal, live for ever, remain for ever in a place (with **فِي**). **خُلُودٌ** and **خُلْدٌ**. Eternity, eternal life. **خَالِدٌ** part. act. Living for ever, etc.—**مُخَلَّدٌ** part. pass. II. f. Made immortal, or eternal.—**أَخْلَدَ** IV. To render immortal; To incline towards (with **إِلَى**).

خَلَصَ aor. o. To be pure and sincere, to arrive at; **خَلَصُوا مَجِيًّا** 12 v. 80, "They held a secret conference." **خَالِصٌ** part. act. That which is pure; proper and peculiar. **خَالِصَةً** Peculiarly.—**أَخْلَصَ** IV. To purify (with acc. of pers. and

ب), show sincerity in religion (with acc. of thing and ل of pers.). إِخْلَاصٌ n.a. Faith pure and undefiled; The name of the 112th chapter, which is held in especial veneration. مُتَّحِشٌ part. act. One who exhibits the sincerity and purity of his faith. مُتَّحِشٌ part. pass. Purified, sincerely religions.—إِسْتَخْلَصَ X. To take entirely to one's-self (with acc. of thing and ل of pers.).

خَلَطَ aor. i. To mix. خُلِطَ plnr. of خَلِيطٌ Those who are mixed up (in business). خَالَطَ III. To mix one's-self up in the affairs of others (with acc.).—إِخْتَلَكَ VIII. To be mixed with (with ب).

خَلَعَ aor. a. To draw off, put off.

خَلَفَ aor. o. To be behind, come after; to succeed (with في); to do a thing behind one's back (with acc. of pers. and thing), as at 7 v. 149; To act as deputy (with acc. of pers. and في), as أَخْلَفَنِي 7 v. 138, "Do thou act as my deputy." خَلَفَ A succeeding generation; مِنْ خَلْفٍ Behind, from behind, after, succeeding; الَّذِينَ مِنَ الْخَلْفِ at 3 v. 164, "Those who are coming after them," refers to those for whom the honour of martyrdom is yet reserved. خَلْفَ After, behind; مَا خَلْفَهُمْ 2 v. 256, "That which is yet to come upon them." خَالَفَ part. act. One who stays, or sits behind another. خِلَافٌ The contrary; مِنْ خِلَافٍ On opposite sides; خِلَافٌ In opposition to. خِلَافَةٌ A difference; خِلَافَةٌ 25 v. 63, "For a distinction, or to follow one another;" see the corresponding passage in Genesis ch. 1, v. 14. خَوَالِفُ (2nd declension) plnr. of خَالِفَةٌ, generally translated "Women," as being those who stay behind in case of war.

خَلِيفَةٌ A successor, lieutenant, vicar; a name given to sovereigns as Vicegerents of God, also to the successors of Mohammad; The termination adds energy or intensity to the expression, D. S. Gr. T. 1, p. 322; Plur. خُلَافَةٌ both words of the 2nd declension, D. S. Gr. T. 1, p. 402. خَلَفَ II. To leave behind. مُخَلِّفٌ part. pass. Left behind.—خَالَفَ III. To oppose (with عَنْ), accede to (with acc. of pers. and إلى), as مَا أَرِيدُ أَنْ أَخَالَفَكُمْ إِلَى مَا أَنهَاكُمْ عَنْهُ 11 v. 90, "I will not accede to you in what I forbid you." خِلَافٌ n.a. v. *supra*.—أَخْلَفَ IV. To break the promise given to any one (with acc. of pers. and thing); At 34 v. 38 it means to restore (with acc.); In the Passive كُفِّلَهُ 20 v. 97, "It—the promise—shall not be broken for thee;" For the construction of doubly transitive verbs in the passive (or objective) voice, the learner may consult D. S. Gr. T. 2, p. 123. مُخَلِّفٌ part. act. One who breaks his promise; for the construction وَتَدِيرُ رَسُولُهُ 14 v. 48 see D. S. Gr. T. 2, p. 187. خَلَفَ V. To remain behind (with عَنْ).—إِخْتَلَفَ VIII. To disagree, differ (with في). إِنْخِلَافٌ n.a. Diversity, vicissitude, contradiction. مُتَخِلِّفٌ part. act. Differing one with another, various, diverse, different; For the construction أَكُلُهُ مُتَخِلِّفًا 6 v. 142, "Whose food is of various kinds," see D. S. Gr. T. 2, pp. 79, 197, and 270.—إِسْتَخْلَفَ X. To make a successor, cause to succeed (with acc. and في). مُسْتَخْلَفٌ part. pass. Made a successor, or inheritor (with في). خَلَنَ aor. o. To measure accurately, and define the dimensions of anything, to create, produce (with acc. and في, or ب, or ل). خَلْنٌ n.a. collect.

noun, Creatures, created things, especially mankind, a creation, lying device; أَشَدُّ خَلْقًا 37 v. 11, "Stronger by nature;" At 36 v. 68 the word خَلْقِي would seem to stand for خَلْقِي "Old age." خَلْقٌ A natural disposition, manner or habit. خَلَقَ part. act. One who creates; الْخَالِقُ The Creator, one of the names of God. خَلَقٌ A portion, full share of happiness. الْخَلِيقُ The Great Creator.—مُخَلَّقٌ fem. part. pass. II. f. Well and perfectly formed.—اِخْتِلَاقٌ n.a. VIII. f. A lying device.

خَلَا aor. o. To be empty, clear (with ل), free, alone, alone with (with إِي); to pass away, to have been in existence or in force in former times; in the latter sense it appears at 48 v. 23, أَلَيْسَ لَكَ خَلَقٌ مِّن قَبْلُ; To be proper to or belong to (with ل, also with فِ); to light on a vacant place (with فِ); this or the preceding would seem to be the literal meaning of the passage خَلَا فِيهَا نَذِيرٌ 35 v. 22. خَالِيَةٌ fem. of خَالٍ خَالٍ part. act. That which has passed away.—خَلَى II. To empty, make clear; خَلَّوْا سَبِيلَهُمْ 9 v. 5, "Dismiss them," Literally, "Clear their road."—خَلَّى V. To be clear and empty.

خَمَدَ aor. o. To get low (a fire), to faint away and die. خَامَدٌ part. act. Extinct, dead.

خَمَرَ aor. i. and o. To cover over, ferment. خَمْرٌ fem. Wine. خَمَرٌ plur. of خَمْرٌ A covering, and especially a woman's head and face veil.

خَمَسَ aor. o. To take a fifth part. خَمْسَةٌ masc. and خَمْسٌ fem. Five, see عَشْرَةٌ. خَمْسُونَ Oblique خَمْسِينَ Fifty. خُمُسٌ A fifth part. خَامِسٌ The fifth.

خَمَصَ To subside (a swelling), To be empty (the belly). مَخْمَصَةٌ Hunger.

خَمَطَ aor. i. To half-roast (meat). خَمَطٌ n.a. Bitter. خَنَزَرَ aor. a. To stink. خَنَزِيرٌ A pig; Plur. خَنَازِيرُ (2nd declension) Swine.

خَسَّ aor. i. and o. To remain behind, hide away. خُسٌّ The Stars in general, or, according to some, the five Planets Saturn, Jupiter, Mars, Venus, and Mercury, because they have a retrograde as well as a direct motion. خَنَاسٌ The Devil, because he hides himself at the name of God.

خَنَقَ To strangle.—مُخَنَّقٌ part. act. VII. f. That which is strangled.

خَارَ aor. o. To low like an ox. خَوَّارٌ A lowing.

خَاصَّ aor. o. To plunge into, wade, enter into—a discourse,—engage in—a discussion, or vanity, —(with فِ). Note. After خَاصَّ there is frequently an ellipse of the complement. خَوْصٌ n.a. A wading, engaging in (vain discourse). خَايَضَ part. act. One who engages in vain discourse.

خَافَ for خَوَّفَ aor. بَخَّافَ for بَخَّوَّفَ, D. S. Gr. T. 1, pp. 113 and 115, To fear, dread, apprehend (with acc. and with عَلَى of pers. in sense of for; or with عَنْ or مِنْ in sense of from; it is likewise found with acc. of pers. and بِ of thing; also with أَنْ of following verb, or with acc. and إِنْ). خَوْفٌ n.a. Fear, dread. خَائِفٌ part. act. One who fears, afraid. خَيْفَةٌ Fear; Ont of fear.—خَوَّفَ II. To cause to fear, frighten, terrify. تَخَوُّفٌ n.a. Terror; تَخَوُّفًا In order to terrify (them).—تَخَوَّفَ V. To be frightened, to diminish by taking away a part. تَخَوَّفَ n.a. عَلَى تَخَوَّفَ 16 v. 49 may be

rendered "By taking away a portion of their goods or profits," or according to Sale's version, "By a gradual destruction."

خَال aor. o. *To keep*. خَال Plur. أَخْوَال A maternal Uncle. خَالَة A maternal Aunt.—خَوْل II. To bestow favours on (with double acc.).

خَانَ aor. o. *To deceive, be unfaithful to* (with acc. of pers. and ب); *to violate* (an engagement), as وَخَرْنُوا أَمَانَتَكُمْ 8 v. 27, "Nor violate your covenants." N.B. وَ is here a disjunctive particle. خِيَانَة n.a. A deceiving, treachery; وَإِنْ يُرِيدُونَ خِيَانَتَكَ 8 v. 72, "And if they desire to deceive thee;" the n.a. being here put for the verb; D. S. Gr. T. 2, p. 163. خَائِب part. act. One who deceives, a cheat, treacherous. خَائِبَة with ة added for sake of energy, D. S. Gr. T. 1, p. 322; same meaning as خَائِب; or it may agree with نَفْس or نَظَرَة understood, thus, يَعْلَمُ خَائِبَتَهُ الْعَيْنُ 40 v. 20, *Literally*, "He knoweth the deceitful of eyes;" For the construction of the Participle (verbal adjective) with the genitive, see D. S. Gr. T. 2, p. 163. خَوَان A perfidious person, a traitor.—اِخْتَانَ VIII. *To deceive, defraud*; اَلَّذِينَ اِخْتَانُوا 4 v. 107, "Those who defraud one another;" *Literally*, "who mutually defraud themselves;" the eighth form being here put for the sixth, which is not used in this verb, D. S. Gr. T. 1, p. 138.

خَوَى aor. i. a doubly imperfect verb, *To be tumbled down* (a house). خَايَ for خَايَ, Fem. خَائِبَة part. act. That which is utterly ruinous, waste, and tumble-down; fallen down (with عَلَى).

خَاب aor. i. *To be disappointed, frustrated, to be in a hopeless state*. خَائِب part. act. One who is in a hopeless state.

خَار aor. i. *To be in good circumstances, to be favourable to*. خَيْرَ, Fem. خَيْرَة Good, agreeable, Plur. أَخْيَار; also Better, best, for أَخْيَر, the ا being omitted on account of the frequent use of the word; N.B. With these comparative significations it is common to all genders and numbers. اَلْأَحْمَرَاتُ Good things, good works. خَيْرَ Choice, selection.—خَيَّرَ V. *To choose*; at 68 v. 38 تَخَيَّرُونَ is for اِخْتَارَ D. S. Gr. T. 1, p. 221.—اِخْتَارَ VIII. *To choose, choose from out of* (with double acc., also with acc. of pers. or thing chosen and عَلَى).

خَاءَ aor. i. *To sew*. خَيْطَ A thread. خِيَاءَ A needle. خَالَ aor. a. D. S. Gr. T. 1, p. 243, *To imagine*. خَيْلٌ a collective nonn, Horses, Horse, Cavalry.—خَلَّى II. *To make to appear* (with إِلَى of pers. and اَنْ). مُخْتَالٌ a verbal adjective with the form of the passive part. of VIII. f. Proud, arrogant.

خَامَ aor. i. *To act the coward*. خِيَامَ plur. of خَيْمَة A pavilion.

د

دَابَّ aor. a. and o. *To be diligent*. دَابَّ and دَابَّت A state, custom, manner, wont : دَابَّ According to custom. دَابَّيْنِ oblique dual part. act. Both of whom diligently perform their work.

دَبَّ aor. i. *To go gently, crawl*. دَابَّة Plur. دَابَّاتٌ Whatsoever moveth on the earth, especially beasts of burden; A miraculous Beast is spoken of at 27 v. 84, which is to be one of the Signs of the last Day.

دَبَّرَ *To be behind.* **دُبْرٌ** The back, hinder part; **مِنْ دُبْرِ** From behind. **أَدْبَارٌ** plur. of **دُبْرٌ** The back, the last, extremity, that which comes after; **فَرَدَّهَا عَلَى أَدْبَارِهَا** 4 v. 50, "And we render them after the manner of their hinder parts," i.e. smooth and without features; **أَدْبَارُ السُّجُودِ** 50 v. 39, "At the end of prayers;" alluding to certain supererogatory observances which may be made or not after the evening Prayer. **نَايِرٌ** The extreme, last remnant, uttermost part.—**دَبَّرَ** II. To dispose, manage, govern. **مُدَبِّرٌ** part. act. One who governs, etc. **إِدْبَارٌ** IV. To turn the back, retreat. **إِدْبَارُ النُّجُومِ** 52 v. 49, *Literally*, "At the waning of the Stars;" the words refer to certain observances after morning Prayer, see **أَدْبَارٌ**. **مُذَبِّرٌ** part. act. One who turns his back and retreats.—**تَدَبَّرَ** and **إِدْبَرَ** V. D. S. Gr. T. 1, p. 220, To meditate upon, understand, consider. **ذَكَرَ** *To put forth leaves.* **مُذَبِّرٌ** part. act. V. f. One who wraps himself up in a garment; The name of the 74th chapter, in which Moḥammad is addressed by this name; He is said to have been thus wrapped up when accosted by the Angel Gabriel. **دَحَرَ** aor. a. *To drive away.* **دُحُورٌ** n.a. A repelling; **دُحُورًا** 37 v. 9, "To drive (them) away." **مَذْحُورٌ** part. pass. Driven away, rejected. **دَخَصَ** aor. a. *To examine into, slip, to be weak (an argument).* **دَاخِصٌ** part. act. That which has no force.—**أَذْحَصَ** IV. To weaken or nullify by an argument, condemn (with acc. and **بِ**). **مُذْحَصٌ** part. pass. One who is condemned or worthy of condemnation. **دَخَا** aor. a. and o. *To spread out, expand, transitive.*

دَخَرَ aor. a. *To be small, vile, and of no value.* **دَاخِرٌ** part. act. That which is or becomes small, vile, or of no account. **دَخَلَ** aor. o. To enter (with acc. also with **مِنْ**, or with **فِي**); to go in unto (with acc. of place and **عَلَى** of pers.); to join one's-self in company with (with **بِ**), as at 5 v. 66; **دَخَلُوا بِلَاغِكُمْ** "They entered into—your society—with infidelity;" with **بِ** it also signifies to have connexion with, in which sense it occurs at 4 v. 27. **دَخَلٌ** Vice, corruption of either mind or body; **دَخَلٌ** Falsehood, fraudulently. **دَاخِلٌ** part. act. One who enters in.—**أَدْخَلَ** IV. To introduce, cause to enter, lead into (with acc. of pers. and **فِي**, or with double acc.). **مُدْخَلٌ** part. pass. *Introduced*, also Time or place of entering in; D. S. Gr. T. 1, p. 305; **أَدْخَلْنِي** 17 v. 82, "Cause me to enter (the grave) with a favourable entrance," see **مُخْرَجٌ**. **مُدْخَلٌ** noun of place VIII. f. A place of retreat, see **مُدْخَلٌ** *supra*. **دَخَنَ** aor. a. and o. *To smoke.* **دُخَانٌ** Smoke. **دَرَّ** aor. i. and o. *To give much milk (a camel), to shine.* **دَرَّتْ** **مِذْرَارٌ** An abundant rain. **دَرَا** aor. a. *To drive off, put off, avert (with **عَنْ**).*—**تَدَارَا** VI. for **دَارَا** D. S. Gr. T. 1, p. 220, To strive one with another (with **فِي**). **دَرَجَ** aor. o. *To walk, go.* **دَرَجَةٌ** A step; in the Korān it frequently means a step in rank, honour, or authority; a degree of honour or happiness; **دَرَجَاتٍ وَدَرَجَةٍ** By degrees (of honour); **أَعْلَمُ دَرَجَةً** 9 v. 20, "Of higher degree," *Literally*, "Superior as to degree."—**اسْتَدْرَجَ** X. *To move gradually; consign to a gradual punishment.*

دَرَسَ aor. o. *To be obliterated; to study, read with attention* (with acc. also with *فِي*). *دِرَاسَةٌ* Attentive study. *إِدْرِيسُ* Enoch, so called from his great learning; this word is found in the *Korān* of the 2nd declension, D. S. Gr. T. 1, p. 404; Freitag in his Dictionary spells it with the tanween.

دَرَكَ *To follow up, overtake.* *دَرَكٌ* n.a. The act of following np; *لَا تَخَافُ دَرَكًا* 20 v. 80, "Thou art in no fear of being overtaken (by the Egyptians);" *دَرَكٌ* also means the lowest bottom, sc. "Dregs" (of Hell).—*أَذْرَكَ* IV. To overtake, reach, attain unto, comprehend. *مُذْرَكٌ* part. pass. Overtaken.—*نَدَارَكَ* and *إِذَارَكَ* VI. D. S. Gr. T. 1, p. 220, To overtake, follow one another (with *فِي*); to reach, comprehend; The passage at 27 v. 68 *بَلْ أَذَارَكَ عِلْمُهُمْ فِي الْآخِرَةِ* is read in various ways and admits of several interpretations; it may either be rendered "But their knowledge has comprehended (somewhat) of the life to come," or "Still less have they comprehended, etc.," see *بَلْ*.

دِرْهَمٌ Plur. *دَرَاهِمُ* (2nd declension) from the Pers. *درم*, Money; a silver coin, the value of which has varied considerably at different times and in different places; the weight of the *legal* dirhem is fixed at 50½ barleycorns.

دَرَى aor. i. To know; *وَأَنْ أَدْرَى* 21 vv. 109 and 111, "And I do not know;" for this negative use of *أَنْ* see D. S. Gr. T. 1, p. 520; the verb is used with acc., also with *أَ* whether.—*أَدْرَى* IV. To make to know, teach (with acc. of pers. and *بِ*).

دَسَّ aor. o. To hide (with acc. and *فِي*).

دَسَرَ aor. o. *To ram in.* *دُسَّرٌ* plur. of *دِسَارٌ* Oakum or Palm-tree fibres with which ships are canked; according to others, Nails.

دَسَى aor. a. *To get no increase.*—*دَسَى* II. To corrupt.

دَعَّ aor. o. To push, drive away with violence (with acc. and *إِلَى*). *دَعٌّ* n.a. A thrusting.

دَعَا aor. o. *To call out, call, call upon; to call for, invoke* (with acc. of pers., *بِ* of thing, and *فِي* of place); to pray to, invite (with acc. and *أَنْ* also with *إِلَى*, or with acc. and *أَنْ*); to attribute (with acc. and *لِ* of pers.); *دَعَانٍ* for *دَعَانِي* 2 v. 182, "He prays to me," D. S. Gr. T. 1, p. 459; *أَدْعُوا* "I invite," 1 pers. sing. aor. for *أَدْعُو*, the final Alif being an *أَلِفُ* *أَلْفَايَةِ* or Alif of precaution, D. S. Gr. T. 1, p. 109; *دَعُوا*, and when followed by *Wesla*, or Alif of union, *دَعُوا* 3 pers. plur. pret. D. S. Gr. T. 1, pp. 69 and 112. *دَعْوَى* n.a. A cry, prayer; with an affixed pronoun it is written *دَعْوَاهُمْ* D. S. Gr. T. 1, p. 118. *دَعَاءٌ* A prayer, supplication, invoking, asking for, calling upon or for. *دَعَوَةٌ* A supplication, prayer, invocation, summons; *دَعَوَةٌ* 30 v. 24, "By a summons." *أَدْعِيَاءٌ* plur. of *دَعِيٌّ* An adopted or spurious Son. *دَاعِيٌّ* part. act. One who prays, invites, summons, etc. a Preacher; at 2 v. 182 *أَدْعَاءُ* is a poetic license for *أَدْعِيَاءُ*

D. S. Gr. T. 2, p. 497.—*إِدْعَى* VIII. D. S. Gr. T. 1, p. 222, To claim, desire (with acc. or *بِ*).

دَفَى for *دَفَا* D. S. Gr. T. 1, p. 97, aor. a. *To be hot.* *دِفْءٌ* Warmth, warm clothing made of camel's hair; The food, milk and raiment derived from camels are all classed under the head of *دِفْءٌ*.

دَفَعَ aor. a. *To push, pay over to* (with acc. of

thing and (إلى) ; to repel, drive away, avert (with acc. and ب). دَفَعَ n.a. The act of prohibiting, prevention ; نَوَّ دَفَعَ إِلَهُ الْإِنْسَانِ 2 v. 252, "Unless God (had set) men to hinder one another;" The noun of action is here used instead of the verb, and governs the subject in the gen. and the object in the accus. case ; D. S. Gr. T. 2, p. 166. دَانَعَ part. act. One who averts.—دَانَعَ III. (with عَنْ) To defend.

دَفَقَ aor. o. and i. To pour forth (water). دَافِقٌ part. act. That which pours forth or is poured forth.

دَكَتْ aor. o. To pound into dust. دَكْتُ Powder, a level bank of sand ; دَكَا Into powder. دَكَّةُ Level sand. دَكَاةُ (2nd declension) D. S. Gr. T. 1, p. 402, A flat mound of earth or dust.

دَكَرَ see دَكَّرَ. دَكَّرَ VIII. f. of دَكَرَ for دَكَّرَ D. S. Gr. T. 1, p. 222. دَكَّرَ part. act. see دَكَّرَ.

دَلَّ aor. o. To show, point out, guide (with acc. of pers. and عَلَى of thing). دَلِيلٌ A proof, a means of showing (with عَلَى), as جَعَلْنَا الشَّمْسَ دَلِيلًا 25 v. 47, "We made the sun to be a means of showing it—the shadow."

دَكَتْ To rub, to incline downwards from the meridian (the sun). دَكُوتٌ n.a. The declining of the sun from the meridian.

دَلَّوْ aor. o. To let down a bucket into a well. دَلَّوٌ comm. gen. A bucket.—دَلَّى II. To occasion a fall (with acc. of pers. and ب).—دَلَّى IV. To let down, offer as a bribe (with ب of thing offered and إِلَى of pers.).—دَلَّى V. To approach closely.

دَمَّ for دَمَوَّ v. infra.

دَمَدَمَ quadrilateral verb, To plaster over, obliterate,

rate, destroy (with عَلَى of pers. and ب) ; Original root دَمَّ To plaster.

دَمَّرَ aor. o. To destroy.—دَمَّرَ II. same as دَمَّرَ (with acc. also with عَلَى). دَمْدَمٌ n.a. Destruction ; فَدَمَّرْنَا تَدْمِيرًا 17 v. 17, "Then we destroyed it with an utter destruction."

دَمَعَ aor. a. To shed tears. دَمْعٌ n.a. A tear ; used with a plural signification, Tears.

دَمَعَ aor. a. and o. To wound the brain ; hence, to destroy.

دَمَّ for دَمَوَّ Plur. دِمَاءٌ Blood ; the hamza here takes the place of final ء, the word therefore retains the tanween ; D. S. Gr. T. 1, pp. 113 and 402 ; لَا تَسْفِكُونَ دِمَاءَكُمْ 2 v. 78, "Ye shall not shed your blood," meaning "the blood of one another."

دَانَرٌ from the Persian دينار, or more probably from the Greek *δυναριον*, A gold coin, a ducent.

دَانِي aor. o. To be near or low, to draw near. دَانِيٌ for دَانِيٌ, Fem. دَانِيَةٌ part. act. That which is near at hand or low, like fruit hanging low and near at hand, as at 69 v. 23. أَذْنِي for أَذْنِي, Fem. دُنْيَا for دُنْيَا D. S. Gr. T. 1, pp. 110, 111, and 403, comp. and superl. form, Viler, worse, less, easier ; as it were, more ready to hand, nearer, nearest ; أَكْثَمُ الدُّنْيَا "The present life," as being nearer or perhaps viler ; أَذْنِي فِي أَذْنِي الْأَرْضِ 30 v. 2, "In the nearest parts of the earth ;" where is not decided, but it seems probable that the Victory spoken of in the text took place either in Syria or the Holy Land, possibly at Jerusalem ; at 33 v. 59 أَذْنِي may be rendered "More convenient or suitable ;" at 53 v. 8, "fewer ;" and at 73 v. 20, "very near," or "somewhat less ;" at 7 v. 168 it is used with an ellipse of the word

يَأْخُذُونَ عَرَضَ هَذَا أَلاَدُنْكَيَ "They take the goods of this baser thing (viz. the world)." دُنْيَا as a feminine substantive, The world, this world, this world's gear.—أَدُنْكَيَ IV. To bring near; at 33 v. 59 it means to fetch in order to put on (with عَمَلِي of pers.)

دَهَرٌ To happen. دَهَرٌ Time; مِنَ الدَّهْرِ 76 v. 1, "A space of time."

دَهَقَ To cut in pieces, fill a cup. دِهَاقٌ Full—a cup,—a bumper.

دَهَمٌ aor. a. To come suddenly upon.—إِدْهَامٌ XI. To be of a blackish tint. دَهْمًا part. act. That which is of a dark green colour inclining to black, as gardens from being much watered.

دَهَنٌ aor. o. To anoint, dissimulate. دِهَانٌ Red leather, also plur. of دُهْنٌ Butter, anointing oil; at 55 v. 37 it may be taken in either sense; if in the latter, it means that the heavens shall melt away and become like oil.—أَدْهَنَ IV. To use dissimulation, in modern phrase, to be a humbug. مُدْهِنٌ part. act. One who glosses over or holds in low estimation (with ب), as أَفْبَهَذَا أَحَدِيذِ أَنْتُمْ مُدْهِنُونَ (ب) 56 v. 80, "Will ye therefore gloss over this new revelation?" i.e. the Korān.

دَهَى aor. i. To happen to, injuriously affect any one. دَهَى for أَدْهَى (see أَدْهَى) compar. form, More grievous.

دَاوُدَ or if written with the hamza دَاوُدَ (2nd declension) David, D. S. Gr. T. 1, pp. 104 and 404.

دَارٌ aor. o. To go round. دَارٌ fem. gender; Plur. دَارَاتٌ A bouse, dwelling, mansion, abode; دَارٌ A name of Paradise; also of Medina, as at 59 v. 9. دَارٌ Any. دَارَةٌ Plur. دَارَاتٌ (2nd declension) A change of fortune, turn of luck,

especially of bad luck. أَدَارَ IV. To transact (business).

دَالَ aor. o. To change—as the times,—to undergo vicissitudes. دَوْلَةٌ A change of time or fortune; دَوْلَةٌ 59 v. 7, "In one circuit."—دَاوَلَ III. To cause to interchange good and bad fortune (with acc. of thing and بَيْنَ of persons).

دَامَ aor. a. and o. To endure, continue, remain (with فِى); to persevere (with عَلَى). دَائِمٌ part. act. That which endures perpetually, One who perseveres.

دَانٌ aor. o. To be inferior. مِنْ دُونِ and دُونَ is properly a noun, signifying inferiority; as a preposition it is employed in a variety of senses, Besides, except, beneath, to the exclusion of, in preference to, contrary to, different to, in opposition to, without; at 16 v. 37 we find it used with two different meanings in the same verse, as مَا عَبَدْنَا مِنْ دُونِهِ مِنْ شَيْءٍ "We had not served anything besides him," and وَلَا حَرَمْنَا مِنْ دُونِهِ مِنْ شَيْءٍ "Nor had we declared anything unlawful without him," i.e. without his permission; Lastly, it is used to express anything interposed between two objects, thus لَمْ تَجْعَلْ لَهُمْ مِنْ دُونِنَا بَيْتًا 18 v. 89, "We have given them nothing to act as a covering against it (the sun);" The people referred to in this passage having neither house nor clothing, but living in holes in the ground like the Earthmen of South Africa; So again at 19 v. 17, فَاصْخَرَتْ مِنْ دُونِهَا "And she took a veil to cover herself from them;" see D. S. Gr. T. 1, p. 496.

دَانَ aor. i. To be indebted, to judge, profess the true faith (with acc.). دَيْنٌ A debt, that which one owes. دِينٌ Custom, institution, religion, the true faith, obedience, judgment; يَوْمَ الدِّينِ

The day of judgment; **يُؤْتِيهِمُ اللَّهُ دِيْنَهُمُ الْحَقَّ** 24 v. 25, "God will pay them their just due."
مَدِينٌ One who receives payment of a debt.—

كَدَّائِنَ VI. To become debtors one to another (with **بِ**).

ذِيْنًا for **ذِيْنًا**, v. *supra*.

ذ

ذَا Plur. **أُولَءِ** demonstrative pronoun, called also demonstrative article; This, that, He; to this pronoun the particle **ذَ** or **ذَا** is frequently prefixed, and it is then written **هَذَا** or commonly **هَذَا**, Fem. **هَذِهِ**, Plur. **هَؤُلَاءِ** q.v. **ذَا** is frequently used with an ellipse of, or instead of **الَّذِي**, and must then be translated "that which," or "he who," as **مَاذَا تَأْمُرُونَ** 7 v. 107, "What then do ye order?" Literally, "What is that which ye order?" According to the system of the Arab grammarians these demonstratives are all indeclinable nouns, and totally independent of each other; D. S. Gr. T. 1, p. 441.—N.B. **ذَا** is likewise the acc. of **ذُو** q.v.

ذَابٌ aor. a. To collect. **ذَيْبٌ** A wolf.

ذَاتٌ fem. of **ذُو** q.v.

ذَارِيَاتٌ fem. plur. part. act. of **ذَرَا** q.v.

ذَامٌ aor. a. To despise. **مَذْمُومٌ** part. pass. Despised; D. S. Gr. T. 1, p. 104.

ذَبٌ aor. o. To prohibit, wander to and fro. **ذَبَابٌ** generic noun, A fly.

ذَحَّ aor. a. To split, cut the throat, slay, sacrifice (with acc. and **عَلَى**). **ذَبْحٌ** That which is sacrificed, a victim.—**ذَحَّ** II. To alay in large numbers.

ذَبَذَبَ quadriliteral verb, To be moved to and fro, as anything suspended in the air. **مُذَبَذَبٌ**

part. pass. Moved about, wavering to and fro (with **بَيْنَ**); Original root **ذَبَّ** q.v.

ذَخَرَ aor. a. To select. **إِذْخَرَ** VIII. To store up for future use (with acc. and **لِ**).

ذَرَّ imperat. of **ذَرَّ** q.v.

ذَرَّ aor. o. To scatter, strew. **ذَرَّةٌ** noun of unity, One single ant. **ذُرِّيَّةٌ** Progeny, offspring, children, race; The following passage is rather obscure, **فَمَا آمَنَ لِمُوسَى إِلَّا ذُرِّيَّةٌ مِنْ قَوْمِهِ** 10 v. 83, "And none believed on Moses, save (certain) children of his people;" Some have imagined that Pharaoh's people are those referred to.

ذَرَأَ aor. a. To create, produce, multiply; as **يَذْرُؤُنَّ** 42 v. 9, "He multiplies you by this means;" it is also used with the acc. and **لِ**.

ذَرَعَ To measure with a cubit. **ذِرْعٌ** A stretching forth of the hand, strength, power; **نَاقِي يَمٍ** 11 v. 79, "He was weak in power concerning them," i.e. He had no power to protect them; **ذُرْعَهَا سَبْعُونَ ذِرَاعًا** 69 v. 32, "The extension—length—of which is seventy cubits." **ذِرَاعٌ** comm. gend. A cubit, length of the arm from the elbow to the extremity of the middle finger. **ذِرَاعَيْهِ** 18 v. 17, oblique dual, "His two fore-legs;" properly, down to the knees.

ذَرَأَ aor. o. and i. To snatch away, scatter. **ذَرُوْهُ** n.a. The act of scattering abroad. **ذَارُوْهُ** for **ذَارُوْهُ**

D. S. Gr. T. 1, p. 109, part. act.; Fem. Plur. ذَارِيَاتٌ, as ذَارِيَاتُ ذُرَاٍ 51 v. 1, "By the winds which scatter (the dust) in every direction;" or, by another interpretation, "By the women who scatter abroad (their offspring)." ذَيْنَ To obey.—مُذِينٌ part. act. IV. f. One who is submissive (with إِلَى).

ذَنَنَ To strike on the chin. ذَنَانٌ plur. of ذَنَنْ A chin; at 17 vv. 108 and 109 it may be rendered "Faces."

ذَكَرَ aor. o. To strike a man on the private parts, to remember (with acc. and أَنْ); to commemorate, make mention of, bear in mind (with acc. and فِي or عَلَى). ذَكْرٌ A remembrance, record, commemoration, memoir, memorial, making mention, an exposition (of religion), admonition; The Korān is frequently called ذِكْرٌ لِلْعَالَمِينَ "An admonition, or exposition of religion for all creatures;" ذِكْرُ أَهْلِ الْإِذْكَرِ 16 v. 45, The Jews and Christians, as "Keepers of the oracles of God;" ذِكْرٌ also means fame, good report, as ذِكْرُكَ ذِكْرٌ وَرَقَعْنَا لَكَ ذِكْرَكَ 94 v. 4, "And have we not exalted thy fame?" ذَكَرَ Plur. ذُكُورٌ and ذَكَرَانٌ A male. ذَاكِرٌ part. act. One who remembers (God). ذِكْرَى (2nd declension) D. S. Gr. T. 1, p. 402, A remembering, admonition; ذِكْرَى الْإِذْكَرِ 38 v. 46, "By their calling to mind the life to come;" ذِكْرُكَ 79 v. 43, "What record of (or means of knowing) it do you possess?" Note. ذِكْرٌ is here put for ذِكْرًا "In what?" see مَا. تَذَكُّرٌ A warning, admonition, that which brings to one's recollection. مَذْكُورٌ part. pass. Remembered.—ذَكَرَ II. To remind, warn (with acc. and بِ); to admonish. تَذْكِيرٌ n.a. A

reminding, warning. مُذَكِّرٌ part. act. One who warns or admonishes.—تَذَكَّرَ or إِذْكَرَ V. D. S. Gr. T. 1, p. 220, To be admonished, to be reminded; أَوَلَمْ نَعْمَرْكُمْ مَا يَتَذَكَّرُ فِيهِ مَنْ تَذَكَّرَ 35 v. 34, "And did we not give you (a sufficient) length of days, that whoso would be admonished might be admonished therein?" إِذْكَرَ VIII. D. S. Gr. T. 1, p. 222, To remember, remind one's-self. مُذَكِّرٌ part. act. One who remembers or reminds himself, hence, who is reminded or admonished.

ذَكَأَ aor. o. To burn furiously.—ذَكَى II. To cause to burn, to slay.

ذَلَّ aor. i. To be abject, humbled. ذُلٌّ n.a. Humility, abasement; جَنَاحُ الذُّلِّ 17 v. 25, "The wing of humility," see جَنَحَ; At 17 v. 111 the words ذَلَّ مِنَ الذُّلِّ وَلَّى bear one or two interpretations; they may mean "Neither has he any friend, on account of the vileness (of all created things);" or they may be translated, "Neither has he any to protect him from ignominy," (as requiring no one). ذُلَّةٌ Abasement, ignominy, vileness. ذُلُولٌ Well-trained, tractable (a heast of burthen); commodious or easy, (the earth, or the paths of the earth); Plur. ذُلُلٌ plur. of ذُلِيلٌ Humble, submissive, mean, low-spirited, weak-hearted. أَذُلٌّ comp. form (2nd declension), Viler, most vile.—ذَلَّلَ II. To humble, render submissive (with acc. and لِ); to bring low. تَذَلَّلَ n.a. A bringing low.—أَذَلَّ IV. To abase. ذَبَكَ Fem. ذَبَكٌ Plur. ذَبَكٌ That, those; all of which are considered by Arab grammarians as indeclinable nouns, entirely distinct one

from the other; they take as affixes the personal pronouns of the second person, as *تَذَكُّوْا*, *تَذَكُّوْنَ*, *تَذَكُّوْا*, according to the number and gender of the persons addressed; they are also found with the usual prefixes, as *كَذَلِكَ* Thus, in that way; *لِيَذَكَّ* For that reason, etc. See D. S. Gr. T. 1, p. 440.

ذَمَّ aor. o. *To revile.* *ذِمَّةٌ* A treaty, good faith.
مَذْمُومٌ part. pass. Abused, disgraced.

ذَنَبَ aor. o. and i. *To follow closely.* *ذَنَبٌ* Plur.
ذُنُوبٌ A crime, fault, sin. *ذُنُوبٌ* A portion, lot.

ذَهَبَ aor. a. *To go (with اِلَى); go away, depart (with عَنْ); take away, or go away with (with بِ);* D. S. Gr. T. 2, p. 121. *ذَهَبٌ* comm. gend. Gold. *ذَاهِبٌ* part. act. One who goes. *اَذْهَابٌ* n.a. The act of taking away.—*اَذْهَبَ* IV. *To take away, remove (with acc. and عَنْ),* also to take, receive, as at 46 v. 19, where there is an ellipse of the words *يَقَالُ لَهُمْ*.

ذَخَلَ aor. a. *To forget (with عَنْ).*

ذُو Fem. *ذَاتٌ*, Gen. *ذِي*, Acc. *ذَا*; Dual *ذَوَايَ*, oblique *ذَوَيْيَ*, and in constr. with a complement *ذَوَا* and *ذَوَى*; Fem. Dual *ذَوَاتَانِ*, oblique *ذَوَاتِي*, and in constr. *ذَوَاتَا* and *ذَوَاتِي*; Plur. *ذَوَى* and *ذَوَيْنِ* and in constr. *ذَوُو*; Fem. Plur. *ذَوَاتٌ*; These words are never used but in connexion with a complement, it is therefore only in their abbreviated forms as *ذَوَاتَا*, etc. that they are to be found in the Korán; their proper rendering depends very frequently upon the sense of the words in connexion with which they occur; their

most usual acceptation is Possessed of, Lord of, endowed with, or having; The following are a few of the instances where they may be paraphrased with advantage; Ex. *ذُو عُسْرٍ* 2 v. 280, "Under a difficulty;" *قَدْرٌ ذُو آتِقَامٍ* 3 v. 3, "Mighty to avenge;" *ثُمَّ دُعَاءُ غَرِيْبٍ* 41 v. 51, "Then is he given to much prayer;" *ذُوِي الْقُرْبَى* 2 v. 172, "Relatives;" *ذُوِي بَوَاكِى غَيْرَ ذِي زَرْعٍ* 14 v. 40, "In an unfruitful valley;" *ذَاتِ الْيَمِيْنِ وَذَاتِ الشَّمَالِ* 18 v. 17, "To the right and left;" *عَلَى ذَاتِ* 18 v. 17, "To the right and left;" *ذَاتِ* 18 v. 17, "On (a vessel) built with planks and oakum" or nails, see *دَسَرَ* *ذُو*; *ذُو* *اَلْقُرْبَيْنِ* "The Lord of the two horns," either Alexander the Great, who is thus represented on his coins, or an older Hero who lived in the time of Abraham; *ذَا النُّوْنِ* 21 v. 87, The prophet Jonah, see *نُوْنٌ*. In addition to the meanings assigned to *ذُو*, *ذَاتٌ* has special significations, it may sometimes be rendered The essence of, the very identical, the thing itself; *ذَاتُ الصُّدُوْرِ* 3 v. 148, "The very inmost thoughts of your breasts." For the rules of syntax which affect *ذُو* see D. S. Gr. T. 2, p. 145. Note. Instead of *ذَوُوْنَ* it is usual to employ the irregular Plural *أُولُو*, written *أُولُو* q.v.

ذَانَ aor. o. *To drive away;* 2 pers. fem. dual, 28 v. 23, "They drove away (their flocks)."

ذَاتَى aor. o. *To taste, experience (with acc. and بِ);* *ذَاتَى* part. act. One who tastes.—

IV. *To cause to taste (with double acc.).*

ذَانِكَ Those two; dual of ذَاكَ, generally written ذَيْكَ q.v.
ذُو see ذِي.

ذَاع aor. i. To become known.—اَذَاعَ IV. To divulge (with ب).

رَأَى see رَأَيْتَ.
رَأَسَ aor. a. To be the head of. رَأَسَ Plur. رُؤُسَ
A head, capital sum, as رُؤُسَ أَمْوَالِكُمْ 2 v. 279,
"The capital of your money;" نُكِبُوا عَلَى رُؤُسِهِمْ 21 v. 66, "They fell back into idolatry,"
Literally, "They were turned upside down upon their heads."

رَأَى plur. of رَأَيْتَ, rt. رَأَى q.v.
رَأَفَ aor. a. and o. To be compassionate. رَأْفَةً Compassion. رَوَّافٌ Compassionate, merciful.

رَأَى aor. a. To see, look (with إِيَّايَ), behold, perceive, think (with أَن); to know (with or without أَن); with an affix رَأَى is for رَأَى, which again is for رَأَى D. S. Gr. T. 1, pp. 118 and 98; in the aorist and imperat. the أ is generally omitted, thus وَسَيَرَى اللَّهُ عَمَلَكُمْ 9 v. 95, "And God will see your works;" أَرَأَيْتَكَ 17 v. 64, and أَرَأَيْتَكُمْ 6 v. 40; the personal pronoun ك in these instances is purely a pleonasm, and adds nothing to the meaning; "What thinkest thou?" "What think ye?" D. S. Gr. T. 1, p. 544, and T. 2, p. 479; At 18 v. 37 تَرَى is for تَرَى D. S. Gr. T. 1, p. 459. رَأَى Judgment, opinion; بَادِيَ الرَّأْيِ 11 v. 29, "Upon first thoughts;" رَأَى أَعْيُنٍ 3 v. 11, "Judging by sight." رَأَى That which pleases the eye. رَوَّى for رَوَّى (2nd declension) D. S. Gr. T. 1, pp. 111 and 402, A vision of the night. رِبَا Hypocrisy, ostentation; رِبَا 2 v. 266, "To be seen of men."

رَأَى III. To deceive by hypocritically assuming a false appearance; رَأَى 3 pers. plur. aor. D. S. Gr. T. 1, p. 112, § 230.—رَأَى IV. for أَرَأَى To cause to see, show, make to appear (with double acc.); مَا أَرَيْكُمْ إِلَّا مَا أَرَى 40 v. 30, "I only point out to you what I think (to be right)."—رَأَى VI. To see one another, come in sight of one another; This word is written رَأَى at 26 v. 61, the only place in the Korān where it occurs, but this seems to be a license, having for its object to avoid the concurrence of two quiescent letters; the following word أَجْمَعَانِ commencing with a Weṣla.

رَبَّ aor. o. To be a lord and master. رَبَّ Plur. رَبَّيْنِ A Lord; رَبِّ for رَبِّ My Lord. رَبَّيْنِ plur. of رَبَّيْ Myriads. رَبَّابٌ (2nd declension) plur. of رَبَّابَةٍ A daughter-in-law. رَبَّانِي A Rabbi, a Doctor or one learned in Divine Law. رَبَّنَا Frequently, often, D. S. Gr. T. 1, p. 500.

رَبَّحَ To be profitable (a trade or traffic).

رَبَّصَ To expect.—رَبَّصَ V. To wait, wait for, expect, watch for something to befall any one (with acc. of thing and ب of pers.). رَبَّصَ n.a. The act of waiting, a period of waiting. مَرَبَّصٌ part. act. One who waits.

رَبَّطَ aor. i. and o. To tie, confirm, strengthen (with عَى), as لِيَرْبِطَ عَلَى قُلُوبِكُمْ 8 v. 11, "That he might strengthen your hearts." رَبَّطَ III. To

he firm and constant. رِبَاثًا A body of horse, consisting of five or more.

رَبَعَ To be watered every fourth day (a camel); aor. a. i. and o. To be the fourth. رُبْع The fourth part. رُبَاع Four by four; رُبَاع By fours (2nd declension), see ثَلَاث. أَرْبَع fem. and أَرْبَعَة masc. Four, see عَشْر. أَرْبَعون Forty. رَابِع A fourth.

رَبَا aor. o. To increase, grow, swell, mount up; at 30 v. 38 رَبَوُا and رَبَوُا are for رَبَوْا and رَبَوُا, the 1 being an أَلِفٌ أَلِفًا or Alif of precaution, D. S. Gr. T. 1, p. 109. رَابٍ for رَابٍ Fem. زَبَدًا part. act. That which mounts up; زَبَدًا 13 v. 18, "The scum floating on the surface (of the water);" it also means severe, as 69 v. 10, "And he inflicted on them a severe punishment." أَرْبَى comp. form, More numerous. رَبَوًا or more correctly رَبَا Usury, the three cases being alike, D. S. Gr. T. 1, p. 106; with the Article it is sometimes spelt رَبَوًا, the 1 at the end being an Alif of precaution, v. *supra*. رُبُوءٌ or رُبُوءٌ A hill, an elevated part of the Earth.—رَبَى II. To nourish, nurse, educate (with acc. and فى) رَبَّيَانِي 17 v. 25, "They two nourished me.—رَبَّيَ IV. To cause to increase, grant an increase to.

رَبَعَ aor. a. To feed in abundant pastures, pass time pleasantly, enjoy one's-self.

رَبَّقَ aor. o. To mend anything by joining the broken parts. رَبَّقَ n.a. Anything close, solid, impervious; The word occurs at 21 v. 31, where it is said that the Heavens and the Earth were originally رَبَّقَ, i.e. united together in one solid mass.

رَبَّلَ To be well and fairly arranged.—رَبَّلَ II. To

repeat (the Koran) with a slow and distinct enunciation. تَرْتِيلٌ n.a. The act of repeating the Koran in a slow and distinct manner.

رَجَّجَ aor. o. To move, shake. رَجَجَ n.a. A shaking, shock.

رَجَزَ To compose a particular kind of verse called رَجَزٌ and رَجَزٌ Impurity, a plague, punishment, any abomination, especially Idolatry.

رَجَسَ aor. o. To bellow loudly. رَجَسَ An abomination, punishment, indignation, doubt.

رَجَعَ aor. i. To return, turn back, turn off—blame—upon any one (with إلى), as لَعَنَهُمْ إِلَيْهِ يَرْجِعُونَ 21 v. 59, "Perhaps they might turn it off upon him;" or, according to another version, "That they might return unto God;" to come back, رَجَعُوا إِلَى أَنْفُسِهِمْ 21 v. 65, "Then they came to themselves—returned to their senses;" to bring back, give back (with acc. and إلى); to turn again, as تَارَجِعَ الْبَصَرُ 67 v. 3, "Turn again thine eyes (unto Heaven);" أَرْجِعُونَ 23 v. 101, "Restore me (to life again)," A rare instance in the Koran of the plural for the singular, used out of respect; D. S. Gr. T. 2, p. 237, note. رَجَعٌ and رَجَعِي n.a. A return. مَرْجِعٌ part. act. One who returns, etc. رَجَاعٌ noun of time and place, A return.—تَرَجَّعَ VI. To return to one another.

رَجَجَ aor. o. To be in violent motion, to shake violently, tremble. رَجَجَةٌ An Earthquake, a mighty blast. رَاجِدَةٌ Name of the first blast of the trumpet which is to precede the general Resurrection.—مَرْجِفٌ part. act. IV. f. One who makes a commotion.

رَجَلَ aor. o. To hurt one in the foot. رَجْلٌ n.a. collective noun, Foot, Foot-soldiers. رَجَلٌ

fem.; Plur. **أَرْجُلٌ** A foot; **وَلَا يَأْتِيَنَّ بِمِثَالِي** 60 v. 12, "And do not bring a calumny which they have invented between their hands and their feet;" The words are interpreted to mean, "Shall not lay their illegitimate offspring to their husbands." Plur. **رِجَالٌ** A man, as opposed to a woman; **بِرِجَالِي مِنَ الْجِنِّ** 72 v. 6, "With certain of the Jinn."

رَجَمَ aor. o. To stone. **رَجَمَ** A donbt, conjecture; **رَجَمًا بِأَقْيَبٍ** 18 v. 21, "Doubtfully guessing at that which is secret;" Plur. **رُجُومٌ** Things which are thrown. **رُجِمَ** Stoned, pelted or driven away with stones; an Epithet of Satan. **مَرْجُومٌ** part. pass. Stoned.

رَجَا aor. o. To hope (with acc. or with **لِ**); to hope for (with acc. and **وَنَ** or **لِ**); sometimes also to fear, but in this sense it is always found with a negative, thus **كَانُوا لَا يَرْجُونَ نُشُورًا** 25 v. 42, "They did not dread the Resurrection." plur. of **رَجَا** The sides. **مَرْجُوٌ** part. pass. Hoped for.—**أَرْجَى** IV. To put off, postpone; at 7 v. 108 **أَرْجِهْ** is for **أَرْجِهْ** "Put him off;" D. S. Gr. T. 1, p. 460. **مَرْجُونَ** plur. of **مَرْجِيٌّ** for **مَرْجُوٌ** part. pass. **مَرْجُونَ لِأَمْرِ اللَّهِ** 9 v. 107, "Held in suspense (awaiting) the decree of God;" D. S. Gr. T. 1, p. 354.

رَحْبٌ To be ample, spacious; **بِمَا رَحَّبْتَ** 9 v. 25, "For all it was so spacious." **مَرْحَبًا** a form of salutation equivalent to Welcome! as **مَرْحَبًا** "You are welcome."

رَجِيٌّ Pure Wine; no verbal root.

رَحَلَ aor. a. To place saddle-bags on a camel. **رَحْلَةٌ** n.a. A saddle-bag; Plur. **رِحَالٌ**

A journey, travelling; **رَحْلَةَ الشَّيْءِ** 106 v. 2, "For their joining together (in fitting out) the Caravan in winter and summer."

رَحِمَ aor. a. To be merciful, have mercy upon (with acc. of pers.); In the passive **تُرْحَمُونَ** "Ye shall be treated with mercy," or "shall receive mercy." **رَحْمَةً**, sometimes spelt **رَحْمَتٌ**, D. S. Gr. T. 1, p. 276, note, Mercy, kindness. **أَرْحَمَ** compar. form, Most merciful. **أَرْحَامٌ** comm. gender, plur. of **رَحْمٌ** or **رَحِمٌ** A womb, relationship, as **أُولُو الْأَرْحَامِ** Blood relations. **رُحْمٌ** Kindness, affection. **رَاحِمٌ** part. act. One who shows mercy. **رَحِمَانٌ** or **رَحْمَانٌ** D. S. Gr. T. 1, p. 404 (with the article usually spelt **الرَّحْمَنُ**), and **رَحِيمٌ** Merciful and compassionate; The two words are constantly found together, as if to add intensity one to the other, but the former conveys the more comprehensive meaning. **رُحَمَاءُ** (2nd declension) plur. of **رَحِيمٌ**. **مَرْحَمَةٌ** Mercy, kindness.

رَجَى aor. a. To be soft and flabby. **رُخَاءٌ** A gentle wind.

رَدَّ aor. o. To drive back, avert (with acc. and **عَنَ**, also with **عَنَى**); to restore, give back, bring back, refer, give again (with acc. and **لِ**). **رَدَّى** or **عَنَى** 14 v. 10, "Then they put their hands up to their mouths," either biting their own fingers in anger; or it may be, to close the mouths of the prophets; At 16 v. 72, and 22 v. 5 it means to keep back (with **إِنَّى**); at 41 v. 47 (also with **إِنَّى**) to reserve; and at 5 v. 107, To take (an oath). **رَدٌّ** n.a. 21 v. 41, The act of averting, bringing back, etc. **رَدٌّ** part. act.

One who averts, restores, etc.; **فَمَا آتَيْنَ** 16 v. 73, "Nor do those who have been made superior (to others) give back their wealth, etc." Here **بِرَادِي** is for **بِرَادِيْن**, the participle—or noun of agency—being antecedent to a complement in the genitive; D. S. Gr. T. 2, p. 183; **ب** being an expletive after the negative **مَا**, see **ب**. **مَرَدٌ** A place by which or to which we return; besides being a noun of time and place as above, **مَرَدٌ** is also a noun of action, D. S. Gr. T. 1, p. 291, and then means the act of averting, restoring, etc. **مَرَدٌ** part. pass. Restored, averted, as **غَيْرَ مَرْدٍ** 11 v. 78, "Inevitable." **تَرَدَدٌ** V. To be agitated, moved to and fro.—**اِرْتَدَّ** VIII. To be rendered, to return, turn again (with **عَلَى**), as **اَتَارَهُمَا عَلَى** 18 v. 63, "And they retraced their steps;" or with **إِلَى**, as **لَا يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ** 14 v. 44, "Their sight shall not return to them," being fixed with horror; at 27 v. 40 the same expression may be translated "In the twinkling of an eye," or "Before thou canst fix thine eye upon any object, and remove it;" with **عَنْ** it means to apostatize.

رَدَّ To prop a wall. **رَدَنٌ** A helper.

رَدِثَ To come behind (with **إِلَى**). **رَادِثٌ** part. act. That which follows. **مُرَادِثٌ** part. act. IV. f. same as **رَادِثٌ**; at 8 v. 9 it may either mean following one another, or censing (the believers) to follow one another.

رَدَمَ aor. i. To shut (a gate). **رَدْمٌ** n.a. A strong wall.

رَدَى aor. i. To trample the earth with his feet (a horse). **أَرَدَى** aor. a. To perish.—**أَرَدَى** IV. To

bring to destruction.—**أَرَدَى** V. To fall headlong. **مُتَرَدِّيةٌ** fem. part. act. That which falls headlong, or is slain by a fall.

رَدَلٌ aor. o. To be base. **أَرْدَلٌ** Plur. **أَرْدَلُونَ** and **أَرْدَلٌ** comp. form, Vildest, most abject; **إِلَى** **أَرْدَلِ الْأَعْمُرِ** 16 v. 72, "To the worst part of life," i.e. To a decrepit old age; the *Madidi infantia nasi*.

رَزَقَ aor. o. To supply with the necessities of life, provide for, bestow upon (with double acc.); to sustain; **لَا يَأْتِيَكُمَا طَعَامٌ تُرْزَقَانِهِ** 12 v. 37, "No food shall come to you with which ye shall be supplied;" For this use of the verb in the passive voice with a complement see D. S. Gr. T. 2, p. 124. **رِزْقٌ** A provision, maintenance, bounty, fortune, income, anything granted to another from which he derives benefit. **رَازِقٌ** part. act. One who provides for, or supplies with necessities. **الرَّزَاقِيُّ** The Great Provider, one of the names of God, as Providence.

رَسَّ aor. o. To dig a well. **أَرَسٌ** Er-Rass; supposed to be the name of a well near Midian, or according to others near Antioch.

رَسَجَ To be firm. **رَاسِجٌ** part. act. One who is firmly established; **أَلْأَرَسِيُونُ فِي الْعِلْمِ** 4 v. 160, "Those who are well grounded in learning."

رَسَلَ aor. o. To send a messenger. **رَسُولٌ** An apostle, a messenger; Plur. **رُسُلٌ**; at 33 v. 66 we find **لِأَرْسُولٍ** for **لِلرُّسُولِ**, for the sake of the rhyme, by a license called **إِسْبَاعٌ** saturation; D. S. Gr. T. 2, p. 497; At 26 v. 15 the word **رَسُولٌ** is used with a plural signification thus **إِنَّا رَسُولٌ** etc. as though it were "Verily we are a deputation;" several reasons are assigned for this; Freitag says, quoting the *Ḳāmoos*, that

words of the form **فَعُولٌ** are both sing. and plur.; **رَسُولٌ** is by others considered to be a noun of action used adjectively, for this construction see D. S. Gr. T. 2, p. 230. **رِسَالَةٌ** A message, commission.—**أَرْسَلَ** IV. To send (with **إِلَى**, also with acc. and **إِلَى** or **عَلَى**); **فَارَسِلُونِي** 12 v. 45, for **فَارَسِلُونِ** D. S. Gr. T. 1. p. 459. **مُرْسِلٌ** part. act. One who sends; **لَهُ مِنْ بَعْدِي** 35 v. 2, "There is no one who can send or bestow it, after he has withheld it." **مُرْسِلٌ** part. pass. One who is sent, a legate; **أَمْرَسَلَاتُ** 77 v. 1, Angels, winds, or the verses of the Korân, according to different interpretations.

رَاسًا aor. o. *To be or stand firm.* **رَوَّاسِي** (2nd declension) plur. of **رَاسِيَّةٌ** fem. of **رَاسٍ** for **رَاسِيٌّ** for **رَاسِيٌّ**; D. S. Gr. T. 1, pp. 330 and 366, part. act. Things which are firmly and immovably fixed—mountains.—**أَرَسَى** IV. To fix firmly. **مَرَسِيٌّ** noun of time and place, That which is fixed with regard to time or place, as **أَيَّانَ** 7 v. 186, "When is its fixed time?"; a Port, harbour, or roadstead, as **مَرَسَاهَا** 11 v. 43, "Both whilst it is moving, and whilst it is at anchor, or at rest."

رَشَدٌ aor. o. To walk in the right way, to be well directed. **رَشَدٌ**, **رَشَادٌ**, and **رُشْدٌ** nouns of action, A going in the right way, true direction, correct rule of action. **رَاشِدٌ** part. act. One who is well directed, or who walks in the right way. **رَاشِدٌ** A person of discernment, a guide to the right way.—**مُرَشِدٌ** part. act. IV. f. One who directs aright, a guide.

مَرَّوْشٌ aor. o. *To cement or join together.* **مَرَّوْشٌ** part. pass. Firmly and compactly united.

رَمَدٌ aor. o. *To observe, lie in wait.* **رَمَدٌ** n.a. A

lying in wait; also as a collective noun, An ambush, band of watchers. **مَرَصَدٌ** A place of ambush. **مَرَصَدٌ** A place of observation, or of ambush.—**إِرْصَادٌ** n.a. IV. f. A means of preparation or fitting out.

رَضِعَ aor. a. and i. *To suck the mother's milk.* **رَضَاعَةٌ** n.a. The act of sucking milk: **أَخْرَأْتُنَّ** 4 v. 27, "Your foster sisters." **مَرَضِعٌ** (2nd declension) plur. of **مَرَضِعَةٌ** A breast.—**أَرَضَعَ** IV. To suckle (with acc. of child and **لِ** of father); to give suck to. **مَرَضِعَةٌ** fem. part. act. One who gives suck.—**إِسْتَرْضَعَ** X. To seek a nurse for (a child).

رَضِيَ aor. a. To be content, pleased (with **عَنْ**, with **بِ**, or with acc.); to choose (with **بِ**, also with acc. of thing and **لِ** of pers.). **رَضِيٌّ** Agreeable, acceptable. **رَاضٍ** for **رَاضِيٌّ** part. act., Fem. **رَاضِيَّةٌ** One who is content, well pleased; also pleasant, agreeable. **رِضْوَانٌ** Grace, acceptance, favour, that which is pleasing. **مَرَضِيٌّ** part. pass. Accepted, well pleased or contented. **مَرْضَاةٌ** n.a. for **مَرْضَاةٌ** D. S. Gr. T. 1, p. 276, note; The act of pleasing.—**أَرَضَى** IV. To content, please (with acc. of pers. and **بِ**). **تَرَضَى** VI. To be pleased with one another, to be mutually agreed (with **بَيْنَ** or **بِ**). **تَرَضَى** n.a. for **تَرَضَى** for **تَرَضَى** D. S. Gr. T. 1, p. 111, Mutual consent.—**إِرْضَى** VIII. To be pleased with, pleasing to (with **لِ**).

رَطَبٌ *To be fresh and ripe (dates).* **رَطَبٌ** n.a. That which is green. **رُطَبٌ** collective noun, Fresh ripe dates.

رُعِبَ aor. a. *To frighten, fear.* **رُعِبَ** n.a. Fear, terror.

رَعَدَ aor. a. and o. *To thunder.* **رَعْدٌ** Thunder.

رعى aor. a. on account of the guttural رعى D. S. Gr. T. 1, p. 250, To pasture, feed (cattle), to observe aright, as at 57 v. 27. رعية n.a. A right observance. رعاة plur. of راع for راعي part. act. One who feeds flocks, a shepherd. رعى Pasture.— راعى III. To observe, respect, look at (with acc. or with لى); راعنا 2 v. 98, "Look at us;" a word to which Mohammad had a great objection, it having been derisively employed by some Jews, in whose language it had an uncomplimentary meaning.

رغب aor. a. To desire (with أن); also to be unwilling (with أن), or to dislike (with عن); The passage at 4 v. 126 may be rendered either way; رغبوا بأنفسهم عن نفيسو 9 v. 121, "They should prefer themselves before him;" With إلى it means to supplicate. رغب Love. رغب part. act. One who supplicates earnestly (with إلى); also one who is averse from (with عن).

رغدا To abound in good things. رغدا Abundantly. رغم aor. a. To dislike, abhor.— مرأفم noun of place III. form, A place of refuge.

رقت aor. o. and i. To break in pieces. رقات Dust, anything broken small.

رقت aor. o. To be obscene. رقت Carnal intercourse.

رقد aor. i. To give. رقد A gift. مرقد part. pass. Given.

رقت To spread the wings. رقت A pillow.

رفع aor. a. To raise up, exalt, lift up (with acc. and إلى). رافع part. act. Exalting, one who raises up. رفع Higb. مرفع part. pass. Raised on high, exalted.

رقت To help. رفيق A companion, friend. رقت An elbow, utility, comfort; رقت Comfortably;

Plur. مرفق (2nd declension) Elbows.— مرفق A couch, noun of place derived from the VIII. f. which means To recline on the elbow.

رق To be thin. رق A volume or scroll, generally of parchment.

ركب aor. o. To observe, respect, regard (with acc. and فى). رقيب A watcher, an observer.

رقيب Plur. رقاب A neck, a slave; تحرير رقبة 4 v. 94, "The freeing of a neck (from the yoke of slavery)."— رقب V. To look about one. ارتقب VIII. To observe, watch. مرتقب part. act. One who watches.

رقد aor. o. To sleep. رقد Sleeping. رقد A bed.

الرقم To write, mark with diacritical points. Er-Rakeem, a word, the meaning of which is in dispute; according to one interpretation it was the name of a leaden plate, on which were inscribed the names of the seven sleepers. مرقوم part. pass. Written.

رقي aor. a. To mount a ladder (with فى); to enchant. رقى n.a. An ascent. راقى for راقى part. act. An enchanter; وقيل من راقى 75 v. 27, "And it is said, who is the magician (to drive away his agony)?" ترافى acc. plur. of رقة A breast-bone; see this word under رت, see also رتافى, rt. رقى VIII. To ascend (with فى).

ركب aor. a. To ride (with acc.); to be carried, go on board a ship (with فى). ركب A company of 10 or more mounted on camels, a small caravan. ركب plur. of ركب part. act. One who rides, mounted. ركب collective noun, Camels. ركب Use of a camel in riding. — ركب II. To put together.— مراكب part. act. VI. f. Lying in heaps.

رَكَد *To be still.* رَكَدُ (2nd declension) fem. plur. of رَاكِدٌ part. act. That which is still.

رَكَزَ aor. o. and i. *To fix a spear in the ground.*

رَكَزٌ A low sound, a whisper.

رَكَسَ *To invert.*—أَرَكَسَ IV. *To overturn, upset.*

رَكَشَ aor. o. *To move the feet, stamp on the ground; to fly (with عَن).* Before the words رَجَبُكَ at 38 v. 41 we must understand لَهُ قَبِيلٌ, and

between the first and last parts of the verse, we have to imagine the springing up of a fountain, or two, according to the fancy of the Commentators.

رَكَعَ aor. a. *To have the back bent, to bow down in prayer.* رَكَعَ Plur. رَاكِعُونَ and رَكَعٌ part. act. One who bows down.

رَكَمَ aor. o. *To gather together in a heap.* رَكَامٌ A heap; رَكَامًا In heaps. مَرَكَمٌ part. pass. Gathered in a heap.

رَكُنَ aor. a. *To incline one's-self (with إِلَى).* رَكْنٌ a stay, support, prop; hence, Princes or chiefs of the people.

رَمَ aor. o. and i. *To repair; also aor. i. To be rotten.* رَمِيمٌ Rotten; adjective of common gender.

رَمَانٌ generic noun, Pomegranates.

رَمَحَ aor. a. *To pierce with a lance.* رِمَاحٌ plur. of رَمِيحٌ A lance.

رَمَدَ aor. o. and i. *To invade an enemy's country.* رَمَادٌ Ashes.

رَمَزَ aor. o. and i. *To nod, wink.* رَمَزٌ n.a. A sign, such as a wink or nod.

رَمَضَ aor. i. *To bask a sheep in its skin.* رَمَضَانٌ (2nd declension) Ramaḍān, the ninth month of the Arabian year, said to be so named, because it originally fell in the height of summer.

رَمَى aor. i. *To throw, cast, throw out (with acc. or*

with ب of thing); to cast aspersions upon any one (with acc. of pers.), as at 24 vv. 4, 6, and 23; At 8 v. 17 allusion is made to a miracle which was wrought at Bedr in favour of Moḥammad, who, by throwing a handful of gravel into the faces of the Kōreish, brought about a victory in his favour.

رَهَبَ aor. a. *To fear (with acc. or with لِ of pers.).* رَهَبَ, رَهَبَ, and رَهَبَةً n.s.a. Fear; رَهَبَ نَفِي رَهَبَةٍ 59 v. 13, "On account of the fear inspired in their breasts by God." رَهَبَانٌ plur. of رَاهِبٌ A monk. رَهَابِيَّةٌ Monasticism.—أَرَهَبَ IV. *To frighten, cause terror (with acc. of pers. and ب of thing).*—إِسْتَرْهَبَ X. *To terrify.*

رَهَطَ *To take large mouthfuls.* رَهْطٌ n.a. A family; رَهْطٌ 27 v. 49, "Nine men of a family;" D. S. Gr. T. 2, p. 316; This word is not generally used when more than 10 men are spoken of, but in any case they must be the sons of one man.

رَهَقَ aor. a. *To follow closely, cover; aor. i. To oppress, cause to suffer; to be given to evil practices towards (with double acc.).* رَهَقٌ n.a. Folly, oppression.—أَرَهَقَ IV. *To impose a difficult task on any one, afflict with troubles and difficulties (with double acc.).*

رَهَنَ *To give in pledge.* رَهْنٌ Given in pledge. رَهَانٌ plur. of رَهْنٌ A pledge.

رَهَا aor. o. *To go softly.* رَهْوٌ n.a. A ditch or furrow. رَسَا see رَوَّاسِي.

رَاحَ aor. o. *To do anything in the evening or at sunset.* رَوْحٌ n.a. Rest, mercy. رَوْحٌ comm. gend. A spirit, soul; رُوحٌ أَلْقَدِسُ 16 v. 104, "The Spirit of Holiness," or "the Holy Spirit," viz. The Angel Gabriel, who alone is intended

by this name; At 16 v. 2 it may be translated the Inspiration or Revelation, viz. the Korân. رِيح fem., Plur. رِيَّاح. A wind, smell, prosperity, power. رَوَّاح The evening, as رَوَّاحًا شَهْرٌ 34 v. 11, "(It blew) for a month in the evening."

Note. At the commencement of this verse we must understand the word سَعَرْنَا q.v. رَحَاَن. Victuals, things necessary to support life.—

أَرَّاح IV. To drive home (flocks) in the evening.

رَدَّ aor. o. *To seek.* رَوَّيْدًا Gently; رَوَّيْد is said to be equivalent to أَمَّهَلْ Grant a respite; D. S. Gr. T. 1, p. 546; at 86 v. 17 the words are found in conjunction رَوَّيْدًا أَمَّهَلْتُمْ "Grant them a gentle respite," or "respite them for a while."

رَاوَدَ III. To long after, desire to have intercourse with (with acc. and عَنَ); thus رَاوَدَتْنِي رَاوَدْتَنِي 12 v. 26, "She desired to lie with me;" At 12 v. 61 it means simply to solicit. أَرَادَ IV. To be willing, wish, desire, intend, mean (with acc. and بِ, also with اَنْ); يُرِيدُ 36 v. 22 for يُرِيدُ aor. conditional and يَرِي.

رَوَّعَ aor. o. *To exercise, or break in a colt.* رَوَّعَةً A rich and well-watered meadow.

رَاعَ aor. o. *To frighten.* رَوْعَ n.a. Fear, timidity.

رَأَى aor. o. To turn furtively from one thing to another (with اِلَى); to turn upon (with عَلَى).

رَأَى aor. o. *To seek.* الرُّؤْمَ collective noun, The Greeks, as being subject to the Roman Empire.

Note. The events mentioned at the beginning of the 30th chapter relate to the wars between the Greeks and Persians under Heraclius and Chosroes.

رَابَّ aor. i. *To make uncertain.* رَيْبَ n.a. A doubt, calamity, as رَيْبَ آمَنُونَ 52 v. 30,

"Adverse fortune," literally, "the calamity of the time." رَيْبَةً Suspicion, uncertainty.—

مُرَيْبَ part. act. IV. f. Disquieting, he or that which inspires doubt or suspicion; also one who is guilty of a crime.—

إِرْتَابَ VIII. To be in doubt. مُرْتَابَ part. act. One who is in doubt, a sceptic.

رَاشَ aor. i. *To fit feathers to an arrow.* رَيْشَ generic noun, Feathers; fine clothing.

رَاعَ aor. i. *To grow.* رَيْعَ A high hill.

رَانَ aor. i. To take possession—of the heart—(with عَنِ).

ز

زَبَدَ aor. o. *To give anyone cream to eat.* زَبْدَ Froth, scum.

زَبَرَّ aor. o. *To pelt with stones.* زَبْرٌ A book, The Book of Psalms; Plur. زُبُرٌ Books, writings, Scriptures; زَبْرٌ and زَبَرٌ are also Plurals of زَبْرَةٌ A lump or large piece of iron, a divided portion, sect; زَبْرٌ occurs with the first of these meanings at 18 v. 93, and زَبْرٌ with the last, at 23 v. 55.

زَبَنَ aor. i. *To sell dates on the tree by guess.*

زَبَانِيَّةَ plur. of زَبَانِيَّة, or wanting the singular, Rebels (against God), Prætorian Guards; at 96 v. 18 it appears to refer to the Angels who keep guard over Hell.

زَجَّجَ aor. o. *To pierce with the ferule of a spear;* زَجَّجَةً noun of unity, A thing made of glass, as a glass vessel.

زَجَرَ aor. o. *To prohibit, drive away.* زَجْرَ n.a. The act of driving or prohibiting. زَجْرَاتُ fem. plur.

part. act. Those who drive; زَجْرَاتُ زَجْرًا

37 v. 2, "And the Angels who drive forward the clouds, or drive away evil spirits, or keep men from sin." **زَجَرَةٌ** A single cry. VIII. for **أَزْجَر** To drive away with cries, reject. **مَزْجَرٌ** part. pass. Forbidden.

زَجَا aor. o. *To be easy*.—**أَزْجَى** IV. To propel, drive forward (with acc. and **لِ** or **فِي**). **مَزْجَاةٌ** fem. of **مَزْجَى** Few, small.

مَزْحَجٌ (عَنْ) To remove far from a place (with **عَنْ**) **مَزْحَجٌ** part. act. One who removes, as **بِعَزْجٍ** 2 v. 90, "But he shall not free himself from the punishment." Derived from **زَج** which has the same meaning.

زَحَفٌ aor. a. *To proceed towards*. **زَحَفٌ** n.a. An army marching in a hostile manner.

زُخْرَفٌ Anything highly embellished, as with gilding, decoration by gilding, gold, embellishment, either real, as the flowers of the earth, 10 v. 25; or figurative, as a flowery discourse, 6 v. 112; verbal rt. **زَخَرَفَ** To gild.

زَرَبٌ aor. o. *To construct a pen or fold for sheep*. **زَرَبِيَّةٌ** (2nd declension) plur. of **زَرَبِيَّةٌ** A rich carpet.

زَرَعَ aor. a. *To sow seed, give increase to*, as **أَنْتُمْ** 56 v. 64, "Do ye give it its increase, or are We the givers of it?" **زَرَعٌ** Plur. **زُرُوعٌ** Seed, corn, land sown with corn.

زَرَعَ plur. of **زَارِعٌ** part. act. A sower.

زَرَقٌ aor. o. and i. *To drop dung (a bird); to have blue eyes*. **زُرُقٌ** plur. of **أَزْرُقٌ** One who has blue eyes; an enemy, such as the Greeks, whose eyes were frequently of that colour.

زَرَى aor. i. *To abuse*.—**أَزْدَرَى** VIII. for **أَزْتَرَى** D. S. Gr. T. 1, p. 222, *To despise*.

زَعَمَ aor. o. *To speak, assert, generally used in*

doubtful matters; to suppose, think, imagine, fancy, to be of opinion (with acc. or with **أَنْ**). **زَعَمٌ** n.a. Fancy, imagination. **زَعِيمٌ** A surety, one who vouches for or guarantees another.

زَفَرٌ aor. o. *To carry home the bride in procession*; aor. i. *To hasten, go with hurried steps*.

زَفَرَ aor. i. *To send forth a deep breath*. **زَفِيرٌ** A deep sob; properly, the first part of the braying of an ass, as **شَيْبِقٌ** is the second; at 11 v. 108 these words may be rendered "Sobbing and sighing;" at 25 v. 13 the term **زَفِيرٌ** is applied to the roaring of flames.

زَفَمَ *To swallow speedily*. **أَلْزَقُومُ** A tree growing in the midst of Hell, for a description see ch. 37 v. 60; The tree after which this infernal production was named bears a kind of intensely bitter almond.

زَكَرِيَّا Zacharias.

زَكَّى or more properly **زَكَا** aor. o. *To grow, to be pure, or purified*. **زَكُوَةٌ** pronounced, and sometimes written **زَكَاةٌ** or **زَكُوَةٌ** like **مَلَكَةٌ** or **مَلَكَةٌ** D. S. Gr. T. 1, p. 36, Purity, a portion of one's substance given in order to purify the rest, i.e. Alms; **زَكَاةٌ** 18 v. 80, "One more righteous than he," literally, "Better as to purity." **زَكِيٌّ** Pious, righteous. **أَزْكَى** for **أَزْكَى** comp. form, Purer, more righteous; **أَزْكَى** 18 v. 18, "The purest and best food." II. **زَكَّى** II. *To purify, justify (with acc. of pers. and **بِ** of thing)*.—**تَزَكَّى** V. *To endeavour to be pure and holy, to give part of one's substance in alms, as at 92 v. 18.*

زَلَّ aor. i. *To slip*.—**أَزَلَّ** IV. *To cause to slip or fall (with acc. and **عَنْ**)*.—**إِسْزَلَ** X. same as **أَزَلَّ**, but with acc. of pers. and **بِ**.

زَلَزَلَ To shake, shake to and fro. زَلْزَالٌ n.a. The act of shaking; إِذَا زَلَزَلَتْ أَرْضُ زَلْزَالِهَا 99 v. 1, "When the earth is shaken by an earthquake;" literally, "by its shaking." زَلْزَلَةٌ A shock—of an earthquake.

زَلَفَ To draw near. زَلْفَةٌ Nearness, proximity, a near approach; زَلْفَةٌ Near at hand; Plur. زَلَفٌ; The phrase زَلْفًا مِنَ اللَّيْلِ at 11 v. 116 signifies those hours of the night which commence at the close of day, and those of the day which commence at the close of night; There are other ways of spelling this word, such as زَلَفًا, زَلْفًا and زَلَفَى, the last being a noun in the singular, having the same signification as زَلْفَةٌ, and of the second declension, D. S. Gr. T. 1, p. 402.—أَزْلَفَ IV. To bring near, cause to approach (with acc. and pl.).

زَلَقَ aor. o. To slip. زَلَقٌ A place in which the feet are liable to slip.—أَزْلَقَ IV. To cause to slip or fall (with acc. of pers. and pl.).

زَلَمَ To wander about. زَلَمٌ Plur. أَزْلَامٌ Headless arrows used by the ancient Arabs for purposes of divination, a superstition forbidden by the Korân; for a curious illustration of this custom see Ezekiel ch. xxi. v. 21.

زَمَرَ aor. i. To play upon a wind instrument. زَمْرٌ plur. of زَمْرَةٌ A crowd of men; زَمْرًا In crowds.

زَمَلَ aor. i. and o. To limp.—زَمَلَ part. act. of إِزْمَلَ V. f. D. S. Gr. T. 1, p. 220, To wrap one's-self in a garment. The epithet الزَّمَلِ is applied to Mohammad in the 73rd ch. because at the moment it was communicated to him he was wrapped in a mantle either asleep or at prayers; so say the commentators.

زَمَّهَرَ To flash with anger (an eye). زَمَّهْرٌ Excessive cold, by some interpreted to mean the Moon; original root زَمَّه To be violent.

زَنْجَبِيلٌ Ginger, with which the water of Salsabeel, a fountain in Paradise, is to be flavoured.

زَنَمَ no verbal root, An excrescence behind the hoofs of goats. زَنْيَمٌ Spurions, illegitimate.

زَنَى aor. i. To be guilty of fornication. زَنَا n.a. Fornication. الزَّانِ and with the article الزَّانِي part. act. One who is guilty of fornication.

زَهَدَ aor. a. To abstain; aor. i. To have in low estimation. زَاهِدٌ part. act. One who esteems lightly, or holds in low estimation (with فى of thing).

زَهَرَ aor. a. To be resplendent. زَهْرٌ A flower, splendour.

زَهَقَ aor. a. To be full of marrow (a bone); to vanish, disappear, perish. زَاهِقٌ part. act. That which vanishes away. زَهْوٌ Vain, perishable.

زَجَّجَ aor. o. To stir up strife. زَجَجٌ Plur. أَزْجَاجٌ A companion, mate, sponse, husband or wife, an individual when consorting with another; that in which individuals are united, as a kind, species, class, or sex, also a pair, a couple; Examples, 31 v. 9, فَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ كَرِيمٍ,

"And we have caused (vegetables) to spring up in it of every generous species;" فِيهَا مِنْ كُلِّ زَوْجَيْنِ آتَيْنِ 55 v. 52, "In each (garden) there shall be two kinds of every fruit," or it may be "Two pairs of every kind;" thus at 11 v. 42 the words مِنْ كُلِّ زَوْجَيْنِ آتَيْنِ may either be rendered two, or two pair, of every kind, so also at 13 v. 3, 6 v. 144 and elsewhere; for the use of آتَيْنِ with the dual see D. S. Gr.

T. 2, p. 315, where he translates زَوْجَيْنِ أَنْثِيَّ "Two individuals," a reading which is supported by the passages at 51 v. 49, where زَوْجَيْنِ must of necessity have the meaning of two individuals paired together, and at 15 v. 88, where أَنْثِيَّ means simply "individuals," or "certain of them;" وَأَخْرَمُونَ شَكْلَهُ أَزْوَاجَ 33 v. 58, "And other (matters) of a similar kind shall be in conjunction with it;" In this passage there appears to be an ellipse, أَخْرَمَ in virtue of its comparative form being put in the singular, D. S. Gr. T. 2, p. 304; it is also written أَخْرَمَ, see 3 v. 5. II. To give in marriage (with double acc.); to wed to (with acc. and بِ); to join together; وَإِنَّمَا 81 v. 7, "And when the souls shall be joined (to their bodies);" At 42 v. 49 it means to make of two kinds, to make or give conjointly.

زَادَ aor. o. To take provisions. زَادَ Provision for a journey. زَادَ V. To provide one's-self for a journey.

زَارَ aor. o. To visit. زَوْرَ False, a falsehood.—تَزَارَوْا VI. To decline (with عَنْ); 18 v. 10 is for تَزَارَوْا 3 pers. fem. sing. aor.

زَالَ aor. o. To cease, cease to be in a place, fail, perish, as تَزَالُ 35 v. 39, "Lest they fail;" to decline, as لَتَزَالُ مِنْهُ الْجِبَالُ 14 v. 47, "Even though their craftiness were such that the mountains should be moved by it;" literally, "should cease to remain in their places, or incline downwards (like the Sun)." زَالٍ n.a. A declining, declination as of the sun from the meridian, in which sense it is figuratively employed at 14 v. 46.

زَاتَ aor. i. To dress food with oil. زَيْتَ Oil.

زَيْتُونٌ collective noun, The olive, olives. زَيْتُونَةٌ noun of unity, An olive, an olive-tree.

زَادَ aor. i. To be increased, to increase, cause to increase, give an increase to (with acc. of pers. and فِي or with double acc.); to exceed in number; 37 v. 147, "Or there were more in number;" to make an addition to (with عَلَى). زَيْدٌ Zeid, Mohammad's freedman and adopted son, whose wife Zeinab Mohammad married after her divorce from Zeid; see ch. 33. زِيَادَةٌ An increase, addition. مَزِيدٌ An accession, increase, addition. إِنْزَادَ VIII. D. S. Gr. T. 1, p. 222, To increase, suffer an increase, or be increased by (with acc.); as وَأَزْدَانُهُ تِسْعًا 18 v. 24, "And they suffered an increase of nine (years)."

زَاغَ aor. i. To be inclined downwards, to become dim (the sight), turn aside, deviate (with عَنْ). زَيْغٌ n.a. Perversity.—أَزَاغَ IV. To cause to deviate, render perverse.

زَالَ aor. i. and a. To cease (with فِي). زَيْلٌ II. To make a separation (with بَيْنَ). تَزَيَّلَ V. To be separated one from the other.

زَانَ aor. i. To adorn. زِينَةٌ An ornament, as apparel at 7 v. 29, or trinkets, etc., pomp; sometimes used collectively for ornaments, as at 20 v. 90 and elsewhere; At 20 v. 61 يَوْمَ الزَّيْنَةِ means the day of the solemn feast, when the temples and other buildings were decked out in olden times.—زَيْنٌ II. To adorn, prepare (with acc. and بِ or فِي); to deck a thing out (with specious arguments, or otherwise), to make it appear pleasing (with acc. and لِ); 15 v. 39, "Verily I will make (their disobedience) appear pleasing to them on the Earth."—زَيَّنَ V. D. S. Gr. T. 1, p. 220, To be adorned.

س

س an adverb prefixed to the aorist tense of verbs, and giving them a future signification; it is considered as an abbreviation of سَوْفَ q.v.; thus جَبَلَ إِلَى سَاوَى 11 v. 45, "I will betake myself to a mountain," see أَوَى; it is likewise used in conjunction with other prefixes, as فَسَيَفِيكُمُ اللَّهُ 2 v. 131, "And God will suffice thee (as a protection against) them," see كَفَى.

سَأَلَ aor. a. To ask, interrogate, ask for, demand (with acc. of pers. and أَنْ, also with double acc. or with acc. of pers. and بِ or عَنْ); to pray to (with acc.), as at 55 v. 29; Imperat. سَلْ and اِسْأَلْ. Note. Verbs whose second radical is hamzated are frequently declined after the manner of concave verbs. سَأَلَ A request, petition. سُؤَالٌ n.a. The act of demanding. سَائِلٌ part. act. One who asks, demands, etc., a beggar, as at 93 v. 10. مَسْئُولٌ part. pass. That which is demanded or inquired into; at 17 vv. 36 and 38 it refers to those things which shall be inquired into at the day of judgment.—تَسَاءَلُوا VI. To ask or make inquiries of one another (with عَنْ), as اَلَّذِي اَتَى اَنَّهُ تَسَاءَلُوا 4 v. 1, "About whom ye have discussions one with another, or in whose name ye beseech one another;" تَسَاءَلُوا which may also be spelt تَسَاءَلُونِ is here put for تَسَاءَلُوا, D. S. Gr. T. 1, p. 220.

سَمِئَ aor. a. To disdain, dislike, scorn (with أَنْ, or with مِنْ of thing).

سَبَّ aor. o. To cut, revile. سَبَّ Plur. اَسْبَابٌ A rope, cord, lien or that by which one thing is connected with another, as a path, way, means

to an end, a cause; سَبَّاءٌ مِنْ كُلِّ شَيْءٍ سَبَّاءٌ 18 v. 83, "And we gave him a means to accomplish every end, so he followed his way;" فَلْيَرْتَقُوا فِي اَلْاَسْبَابِ 68 v. 9, "Let them then ascend into the tracts (of Heaven)."

سَبَّاءٌ Sabā', v. سَبَى.

سَبَّ aor. o. and i. To rest, celebrate the Sabbath.

سَبَّ The Sabbath; at 7 v. 163 and elsewhere reference is made to the story of certain Jews who resided at Elath on the Red Sea in the time of David, and who were turned into apes for catching fish on the Sabbath day. سَبَّاتٌ Rest.

سَمِعَ aor. a. To swim, roll onwards, perform a daily course (with مِنْ). سَمْعٌ n.a. The act of swimming, occupation in worldly affairs. سَامِعٌ

part. act. One who swims or moves with a swimming motion, applied to Angels at 79 v. 3, or, according to another of several interpretations, to ships. سُبْحَانَ اَللّٰهِ Praise; سُبْحَانَ اَللّٰهِ and سُبْحَانَهُ are adverbial expressions in which there is an ellipse of the verb اَسْبَحَ, as "The praise of God," or "by praising him," for "I celebrate the Praise of God," etc., hence it is that the word سُبْحَانَ appears in the accus., see D. S. Gr. T. 1, p. 502, and T. 2, p. 82; سُبْحَانَ اَللّٰهِ تَعَالٰى 37 v. 159; In this and similar passages there would appear to be also an ellipse of the verb تَعَالٰى; At 28 v. 63 this deficiency is supplied, and the passage then reads thus, "I celebrate the Praise of God, and may He be far exalted above that which they impute to Him."—سَمِعَ II. To sing praises (with لِ of pers.), celebrate praises (with بِ), laud and magnify (with acc.). تَسْبِيحٌ n.a.

The act of praise. **مُسَبِّحٌ** part. act. One who celebrates praises.

سِبْطٌ aor. a. *To be lank (hair).* **سِبْطٌ** Plur. **أَسْبَاطٌ** A tribe (of the children of Israel).

سَبْعٌ aor. a. and i. *To make a number up to seven.* **سَبْعٌ** fem.; **سَبْعَةٌ** masc. Seven, see **عَشْرٌ**. **سَبْعُونَ** Seventy. **سَبْعٌ** A wild-beast.

سَبْعٌ aor. o. *To be long and trailing on the ground (a garment).* **سَابِعَةٌ** A coat of mail.—**أَسْبَعُ** IV. *To cause to abound (with acc. and **عَمَلٌ** of pers.).*

سَبَقَ aor. i. and o. *To be in advance of (with acc.); precede (with **لِ**); to go before (with acc. and **إِلَى** or **بِ**); pass before, go forth previously, as a sentence of condemnation (with **عَمَلٌ** of pers. and **وَمِنْ**), with which meaning it appears at 11 v. 42; or a promise of eternal happiness (with **لِ** of pers. and **وَمِنْ**), as at 21 v. 101; to happen previously, pass by, surpass, get the better of (with acc.); With **بِ** it may sometimes be rendered to do previously, as **مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ** 7 v. 73, "No created being has committed this (crime) before you;" to prevent, in the old sense of to be beforehand with (with acc. of pers. and **بِ**); thus at 21 v. 27 **وَلَيْسَ يَقُونَهُ بِأَنْ يَنْتَوِي** "They do not prevent him in their speech." **سَبَقَ** n.a. The act of preceding. **سَابِقٌ** part. act. One who precedes or outstrips in a race; At 56 v. 10 we find the word **السَّابِقُونَ** repeated, probably to give force and dignity to the expression, which may there be rendered "The leaders on earth and in Heaven," viz. those who having been the first to embrace the Faith, shall be the first in Paradise. **مُسَبِّقٌ** part. pass. One who is surpassed or beaten in a race;*

Sale translates this word "prevented," a meaning it may well bear in the two instances in which it occurs.—**سَابَقَ** III. *To strive to excel or reach before another (with **إِلَى**)* **إِسْتَبَقَ** VIII. *To strive one with another in a race, or to reach a goal (with acc.).*

سَبِيلٌ Plur. **سَبِيلٌ** (com. gen.) A way, road; a cause or reason, as at 9 vv. 92 and 94, where it means "a cause of reproach;" **إِبْنُ السَّبِيلِ** A traveller; **السَّبِيلُ** The path of duty to God; it frequently means an expedition or war made by believers to propagate the Mohammadan faith; a necessity, as **لَيْسَ عَلَيْنَا فِي الْأُمِّيَنَ سَبِيلٌ** 3 v. 69, "There is no necessity incumbent upon us (to pay or observe justice) towards the Heathen."

سَبَى aor. i. *To take captive.* **سَبَاٌ** Sabā', called in Scripture "Sheba," a city of Yemen destroyed by the inundation of El 'Arem; it took its name from Sabā', the great grandson of Kahtān or Joctan.

عَشْرٌ for **وَدَسٌ** fem. Six; masc. **سِتَّةٌ**, see **عَشْرٌ**. **سِتُّونَ** Oblique **سِتِّينَ** Sixty.

مَسْتَوِرٌ aor. o. *To cover.* **سِتْرٌ** A veil, covering. **مَسْتَوِرٌ** part. pass. Spread over as a veil.—**إِسْتَرَّ** VIII. *To hide one's-self.*

سَجَدَ aor. o. *To be humble, submit one's-self, bow down in adoration with the forehead touching the ground, to worship (with **لِ**).* **سَجْدَةٌ** Adoration. **سُجَّدٌ** and **سُجُودٌ** Plur. **سَاجِدٌ** part. act. One who bows down. **مَسْجِدٌ** Plur. **مَسَاجِدٌ** (2nd declension) A place of adoration, mosque; 17 v. 1, "From the sacred temple at Mecca to the further mosque at Jerusalem," or as Beidāwī explains it, to the Holy House there; for at that time there was no mosque behind it.

سَجَرَ aor. o. *To utter a cry, as a camel to her foal; to pour forth, fill with water, to burn* (with في).
 سَجَّرَ part. pass. وَأَبْخَرَ الْعَسْجُورَ 52 v. 6,
 "By the ocean poured forth over the earth."
 سَجَرَ II. To swell and become turgid (the ocean).

سَجَلٌ *To pour forth.* سَجَلٌ which is spelt in various ways, has also sundry significations; by some it is supposed to mean the Angel who inscribes men's actions in a book, rolling it up at their death; or it may be the name of a certain scribe of Mohammad, or a written scroll; for the construction of the words كَتَبَ الْكِتَابَ لِلْكَتَبِ 21 v. 104, see D. S. Gr. T. 2, p. 164; see also his Chrestomathie Arabe, T. 3, p. 231. سَجِيلٌ Baked clay of which the stones were formed which were said to have been rained down from Heaven upon Sodom, and also upon the "Companions of the Elephant" mentioned in chap. 105.

سَجَنَ aor. o. *To imprison.* سَجَّنَ part. pass. Imprisoned. سَجْنٌ A prison. سَجِينٌ The register in which the actions of the wicked are recorded, or the place where it is kept.

سَجَا aor. o. (also written سَجَى) *To be quiet, tranquil or dark (the night).*

سَجَبَ aor. a. *To drag along the ground* (with في). سَجَابٌ A clond, clouds, sometimes used as a collective noun.

سَحَتَ *To destroy utterly, eradicate.* سَحَتْ Unlawful, forbidden by law. — سَحَّتْ IV. same as primitive form (with acc. of pers. and ب).

سَحَّرَ aor. a. *To gild, enchant, bewitch* (with acc. and ب). سَحْرٌ Sorcery, enchantment. سَحَرٌ Plur. سَحَارٌ The early dawn. سَحَرٌ Plur. سَحَرٌ part. act. A magician, sorcerer. سَحَارٌ

A great magician. سَحُورٌ part. pass. One bewitched, deluded by sorcery. — سَحَّرَ part. pass. II. f. Bewitched.

سَعَى *To beat small, and سَعَى To be far off.* سَعَى n.a. The act of being far off; فَسَعَا 67 v. 11, "Far then be (pardon) from them;" an ellipse for فَاسْحَقَهُمُ اللَّهُ سَعَا "God has removed them far away in respect of pardon." سَعِيٌّ Far distant. سَعَى Isaac (2nd declension) D. S. Gr. T. 1, p. 404.

سَعَلَ *To strip off the bark.* سَاحِلٌ Shore of a river or sea.

سَاحَرَ aor. a. *To ridicule* (with مِن of pers.). سَاحِرٌ part. act. One who turns to ridicule. سَحَرِيٌّ A jeer, ridicule; at 43 v. 31 it means One who is compelled to serve without payment. — سَجَرَ II. To subject (with acc. and ل); to compel any one to work without payment; at 69 v. 7 it is used with the acc. and عَمَلِي of pers. and may there be rendered "He caused it to assail them." — سَحَّرَ part. pass. Subjected, compelled to serve or work. — سَحَّرَ X. To turn anything to ridicule.

سَخَطَ aor. a. *To be angry* (with عَلَى). سَخَا Wrath. — سَخَطَ IV. To incense.

سَدَّ aor. o. *To obstruct, stop up.* سَدٌّ n.a. or سُدٌّ A mountain, an obstacle, rampart, bar; سَدَّيْنِ 18 v. 92 oblique dual, "The two mountains," supposed to be situated in Armenia, or on the borders of Turkistan. سَدِيدٌ Well-directed, convenient or opportune.

سَدَّرَ *To let down the hair.* سَدْرٌ generic nonn, The Lote-tree. سِدْرَةٌ nonn of unity, A single Lote-tree; بَيْدَرَةُ الْأَمْتَهِي 53 vv. 14 and 16, The Lote-tree, beyond which no creature can pass;

allusion is made to it in Moore's *Lalla Rookh*.

"Farwell, ye vanishing flowers, that shone,
In my fairy wreath, so bright and brief;
Oh! what are the brightest that e'er have blown,
To the Lote tree springing by Allah's throne,
Whose flowers have a soul in every leaf."

سَدَسَ aor. o. *To take a sixth part.* سُدُسَ A sixth part. سَادِسَ The sixth.

سَدَا aor. o. *To stretch out the hand towards any one.* سُدَى Neglected, uncared for.

سَرَّ aor. o. *To cut the nazel string, to make glad, rejoice.* سُرُورَ n.a. Joy. سِرًّا A secret; Secretly, in private. سُرُورَ plur. of سُرِيرَ A couch, throne. سَرَّاءَ Joy, joyful state. سَرَّاءُ (2nd declension) plur. of سُرِيرَ A secret. سَرَّوْهُ part. pass. Rejoiced. اَسْرَ IV. To conceal, and also to reveal or manifest (with acc.); At 10 v. 55 and 34 v. 32 it seems doubtful which of these meanings is intended to be conveyed; to entrust a secret (with اِئْتَى), hold a secret conversation (with acc. or with لِ of pers.). اِسْرَارَ n.a. A secret.

سَرَبَ aor. o. *To enjoy free pasture (a camel).* سَرَبَ A pipe for the conveyance of water; سَرَبَا 18 v. 60 may be translated "as it were in a tunnel;" the fish there mentioned being supposed to have swum in that manner under the sea. سَرَابَ A mirage, deceitful appearance, as of water in the desert. سَارِبَ part. act. One who goes forth freely and carelessly.

سَرَابَ aor. o. *To put on the garment called سَرَابَالٌ.* سَرَابَالُ (2nd declension) plur. of سَرَابَالٌ A garment, either generally, or a coat of mail; at 16 v. 83 it is used in both senses.

سَرَجَ aor. o. *To saddle; and سَرَجَ To shine.* سَرَجَ

A lamp, or rather a candle, the receptacle being called قَنَدِيلٌ.

سَرَحَ aor. a. *To let (a flock) go free to pasture at liberty; to lead out to pasture in the morning.*

سَرَّاحَ Dismissal. — سَرَّحَ II. To dismiss freely, divorce (with acc. of pers. and بِ). تَسْرِيحَ n.a.

Dismissal, divorce.

سَرَدَ aor. o. *To perforate.* سَرْدَ n.a. Work made of rings woven together, as chain armour.

سَرَدَقَ To cover with an awning. سَرَادِقُ 18 v. 28, Smoke which surrounds and covers after the manner of a tent.

سَرَعَ To be quick. سَرِيعَ Plur. سَرِيعَ Swift, prompt, hastening; سَرِيعَ اِجْتِسَابَ Swift at taking account; سَرِيعًا Suddenly, hastily. اَسْرَعَ (2nd declension, comp. form) D. S. Gr. T. 1, p. 403, Very swift, swiftest. سَارَعَ III. To hasten emulously, or in company with others (with لِ or فِ of pers. or thing, also with اِئْتَى).

سَرَفَ aor. o. *To eat away (the leaves of a tree).* — اَسْرَفَ IV. To be prodigal, extravagant, to exceed bounds, transgress (with عَكَى or فِى). اِسْرَافَ n.a. The act of exceeding bounds, extravagance, transgression. مُسْرِفَ part. act. One who is guilty of excess, extravagant, a transgressor.

سَرَقَ aor. i. To steal. سَارَقَ part. act. One who steals. — اِسْرَقَ VIII. To take away by stealth, as اَسْرَقَ اَلْاَسْمَعَ 15 v. 18, "He listened by stealth," as the Genii to the conversation of the angels.

سَرَمَدَ Perpetual; سَرَمَدًا Perpetually, a word apparently of mixed Persian and Arab origin.

وَاللَّيْلِ اِذَا يَسِرُ aor. i. To travel by night; 89 v. 3, "By the night when it passeth away;" يَسِرُ is here written by poetic licence

for *سرى* on account of the pause—*وقف*—at the end of the verse ; D. S. Gr. T. 2, p. 496. *سرى* A rivulet.—*أشرى* IV. To travel by night ; with *ب* it becomes transitive, To cause to travel, thus at 20 v. 79 *أَنْ أَشْرِ بِعِبَادِي* (saying) Take my servants for a journey by night," see *أَنْ*.

سَرَحَ aor. a. To spread out.

سَطَرَ aor. o. To write. *أَسَاطِيرُ* Fables, idle tales ; This word, a plural of the 2nd declension, seems to be derived from the Greek *ιστορία*, but the sing. is doubtful. *مُسَطَّرٌ* part. pass. Written. *مُسَيِّرٌ* also spelt *مُضَيِّرٌ* One who presides over, a manager of affairs.—*مُسَطَّرٌ* part. pass. VIII. f. Written.

سَقَا aor. o. To attack with violence (with *ب* of pers.).

سَعَهُ see *سَعَهُ*.

سَعَدَ aor. a. To be fortunate (a day) ; and *سَعِدَ* To be happy (a man). *سَعِيدٌ* Happy, blessed.

سَعَرَ aor. a. To light a fire. *سَعِيرٌ* fem. A burning fire, Hell. *مُسَعَّرٌ* Madness.—*مُسَعَّرٌ* II. To cause to burn fiercely.

سَعَى aor. a. on account of the guttural *ع* To go hastily (with *إِلَى*) ; to run, be diligent, purpose, to endeavour labour or strive after (with acc. also with *لِ* or *فِي*) ; *وَأَمَّا مَنْ جَاءَكَ يَسْعَى* ; (في) 80 v. 8, "But as for him who comes to thee striving after (good)." *سَعَى* n.a. The act of going quickly or hastily, an endeavour ; *فَلَمَّا* 37 v. 100, "And when he had attained such an age that he could assist him in his work ;" *وَعَمَى لَهَا سَعْيَهَا* 17 v. 20, "And diligently strives after it ;" *Literally*, "And endeavours after it with its endeavour ;" the

noun of action being added to the verb to give energy to the expression—*لِلنَّكَيدِ*.

سَعَبَ aor. o. To suffer from hunger and want. *مُسَعَّبَةٌ* Famine.

سَفَحَ aor. a. To pour forth. *مُسَفُوحٌ* part. pass. Poured forth.—*مُسَانِفٌ* part. act. III. f. One who commits fornication.

سَفَرَ aor. i. To sweep (a house), go on a journey. *سَفَرٌ* Plur. *أَسْفَارٌ* A journey ; *أَسْفَارٌ* is also the plur. of *سِفْرٌ* A large Book or Tome. *سَفَرَةٌ* plur. of *سَافِرٌ* A scribe.—*أَسْفَرٌ* IV. To shine, brighten (the dawn). *مُسَفِّرٌ* part. act. Shining.

سَفَعَ aor. a. To strike with the wings (a bird when fighting), to drag along (with *ب*), as at 96 v. 15, *لَنَسْفَعًا بِالنَّاصِيَةِ* "Verily we will drag him by the forelock ;" where instead of the *نَ* of the second energetic form of aorist, the tanween of the fatha *أ* is used, see D. S. Gr. T. 1, p. 156.

سَفَكَتَ aor. i. To shed (blood).

سَفَلَ aor. o. To be low. *سَافِلٌ* part. act. One who is low, vile, abject ; *عَالِيهَا سَافِلُهَا* 11 v. 84, "Upside down." *أَسْفَلَ* Fem. *سُفْلَى* comp. form, Very low, lower, lowest.

سَفَنَ aor. i. To scrape off the skin. *سَفِينَةٌ* A bark, ship ; at 29 v. 14 The Ark.

سَفَهُ and *سَفِهَ* To make a fool of (any one), render foolish, as *سَفِهَ نَفْسَهُ* 2 v. 124, "He who has made a fool of himself." *سَفَهٌ* n.a. Folly ; *سَفَهًا* Foolishly. *سَفِيهَةٌ* Plur. *سُفَهَاءٌ* (2nd declension) A fool, foolish, silly, ignorant ; *سُفِيهَاتٌ* 72 v. 4, "The foolish individual amongst us," viz. Iblees, or a rebellious spirit. *سَفَاهَةٌ* Folly.

سَقَرَ To injure by heat (the sun). *سَقَرٌ* fem. Hell-fire (2nd declension), supposed to be of foreign origin, D. S. Gr. T. 1, p. 405.

سَقَطَ aor. o. To fall (with *فِي* أَنْدَبِهِمْ 7 v. 148, an instance of a *كِنَايَة* or vague expression substituted for another, and meaning "They grievously repented." سَاقَتْ part. act. Falling. — سَاقَطَ III. To let fall (with acc. and *عَلَى*). — أَسَقَطَ IV. To cause to fall (with acc. and *عَلَى*).

سَقَفَ aor. o. To roof over. سَقَفَ Plur. سَقَفَ A roof.

سَقِمَ aor. a. To be ill. سَقِيمٌ Sick, ill.

سَقَى aor. i. To water, give drink to (with double acc.); In the Pass. to be given (water, etc.) to drink, see D. S. Gr. T. 2, p. 123; When meaning simply to be watered, as at 13 v. 4, the Passive verb governs its complement by means of the preposition *بِ*, يُسْقَى بِمَاءٍ وَاحِدٍ, as, or the verb may here be taken in an impersonal sense "Rigatum est," with an ellipse of *عَلَيْهَا*; by some however it is written تُسْقَى; so again at 14 v. 19, and similar passages, وَيُسْقَى مِنْ مَاءٍ صَدِيدٍ "And he shall be given to drink of a putrid liquid," where we may understand an ellipse of the word *مِنْهَا*. سَقَاةٌ n.a. The act of giving drink to, also a drinking cup. سَقَا for سَقَى (2nd declension), final *ي* when preceded by *ي* being changed into short alif, D. S. Gr. T. 1, p. 111, A watering; At 91 v. 13 where this word occurs there is a considerable ellipse, قَالَ لَهُمْ رَسُولُ اللَّهِ نَاقَةَ اللَّهِ وَسُقْيَاهَا "And the apostle of God said unto them (let alone—ذُرِّيَا) God's she-camel and (do not hinder) her drinking." — أَسَقَى IV. To give drink to, to water (with double acc.). — اسْتَسْقَى X. To ask any one for drink (with acc. of pers.).

سَكَبَ To pour forth. سَكَبَ part. pass. Poured forth, flowing.

سَكَتَ aor. o. To be silent, appeased—anger—(with *عَنْ* of person).

سَكَرَ aor. i. To fill a vessel; and سَكِرَ aor. a. To be drunk. سَكَرٌ Intoxicating drink, especially Date-wine. سَكَرَةٌ properly, Drunkenness, stupefaction; سَكَرَةُ الْعَوْتِ 50 v. 18, "The agonies of death." سَكَارَى plur. of سَكَرَانٌ Drunken. — سَكَرَ II. To make drunken; سَكَرَتْ 15 v. 15, "Our eyes are intoxicated," i.e. bewildered.

سَكَنَ aor. o. To be quiet, rest, dwell (with *فِي*); dwell with (with *إِلَى*); inhabit (with acc.). سَكَنٌ Any means of rest or quiet, a habitation. سَاكِنٌ part. act. That which remains quiet; at 25 v. 47 speaking of the Shadow at daybreak it means "fixed," either by the Sun's neglecting to rise, or rising always in the same place. سَكِينَةٌ comm. gen. A knife. سَكِينَةٌ Tranquillity, security; a word variously interpreted, but probably referring to the Hebrew *Sahechinah* שְׁכִינָה The Divine presence which appeared on the Mercy seat of the Ark. مَسَاكِينٌ (2nd declension) plur. of مَسْكِينٌ A habitation. مَسْكَنَةٌ Poverty, misery. مَسْكُونٌ part. pass. Inhabited. مَسَاكِينٌ Plur. مَسَاكِينٌ (2nd declension) Poor. — أَتَسَكَّنَ IV. To make to dwell, cause to abide (with double acc. also with *بِ* or *فِي* of place); to quiet.

سَلَّ aor. o. To bring out. سَلْلَةٌ An extract. — تَسَلَّلَ V. To withdraw one's-self privately.

سَلَّلَ see تَسَلَّلَ.

سَلَبَ aor. o. To snatch away from (with acc. of pers. and thing).

سَلَحَ aor. a. To void excrement. اسْلَاحَةٌ plur. of سَلَحٌ comm. gen. Arms, weapons.

سَلَج aor. o. *To flay, pluck off, withdraw* (with acc. and مِّنْ). سَلَج VII. *To pass away, pass by* (with مِّنْ).

سَلْسَبِيل Salsabeel, name of a fountain in Paradise.

سَلَسَل *To join chainwise one thing to another.*

سَلِيل Plnr. سَلِيل (2nd declension) A chain.

سَلَط aor. a. *To be hard.* سَلَطَ comm. gend. Power, authority, demonstration, argument, convincing proof; سَلَطَانِيَّة 69 v. 29 for سَلَطَانِيَّة "My power;" the final ن is called هَاءُ التَّوَكُّفِ, for which see D. S. Gr. T. 1, p. 459. سَلَطَ II. *To give power or authority, to make victorious* (with acc. and عَلَى).

سَلَف aor. o. *To harrow, to pass or be past, to go or happen previously*; سَلَفَ مَا سَلَفَ 2 v. 276, "Then shall that which is past be (forgiven) to him," or no account shall be required of him. سَلَفَ n.a. A precedent. — سَلَفَ IV. *properly, to pay for goods beforehand*, but in the Korân it must be understood of the actions done in this life, which are, as it were, sent before us.

سَلَقَ aor. i. *To throw on the back, throw down backwards, to abuse* (with acc. and ب).

سَلَكَ aor. o. *To cause to go or walk, as* سَلَكْتُكُمْ 20 v. 55, "And has made you to walk in it by paths;" *to cause to enter* (with acc. of pers. or thing, and فِي of place, or with double acc.); سَلَكْنَا 26 v. 200, "We have caused it to enter;" both here and at 15 v. 12 the word اِلْتِفَاقٌ "unbelief" must be understood; سَلَكَ also means simply to walk (with acc. of place), thus اِسْلَكُوا سَبِيلَ رَبِّكُمْ 71 v. 19, "That ye may walk in its spacious paths."

سَلَم aor. a. *To be safe and sound.* سَلَم Peace.

سَلَم comm. gend. Obedience to the doctrines of El Islâm. سَلَم A treaty of peace or submission, a captive. سَالِم part. act. One who is safe. سَلَام Peace, safety, a greeting of peace, security; اِسْلَام One of the names of God; دَارُ السَّلَام Paradise, the abode of peace; at 21 v. 69 it may be interpreted "a means of security;" the fire into which Abraham had been thrown by Nimrod not only having left the former uninjured, but also destroyed his enemies. سَلَم comm. gend. A ladder. سَلِيم Perfect, sincere. سَلِيمَان (2nd declension) Solomon. — سَلَم II. *To preserve, give salvation, deliver, hand over* (with acc. and لِ or إِلَى of pers.); *to submit to a judgment, salute* (with عَلَى) فَسَلِّمُوا عَلَى أَنْفُسِكُمْ 24 v. 61, "Salute the people of the House" (as being of your own people), *literally*, "Salute yourselves." سَلِّمَ n.a. A salutation, submission, resignation. سَلِّمَ form. part. pass. Handed over, sound. — سَلَّمَ IV. *To submit, commit* (with acc. and إِلَى); *to resign one's self* (with لِ); *to profess El Islâm.* اِسْلَمَ n.a. The act of resignation to God; اِسْلَامُ El Islâm, the only true Religion which according to Moḥammad was professed by all the Prophets from Adam downwards; from the words of the Korân 49 v. 14 it would appear to be rather the profession of faith than the faith itself; the latter, which is from the heart, is called اِيْمَانٌ; upon this point however there are differences of opinion among the Moslems. سَلِّم part. act. One who resigns himself to God, a Moslem, one who professes the faith of El Islâm. — سَلِّمَ part. act. X. f. One who submits to judgment.

سَلَّ aor. o. *To be careless about a thing.* سَلَوٌ (2nd declension) generic noun, Quails.

سَمَّ aor. o. *To poison, penetrate.* سَمَّ n.a. A hole;

سَمَّ الْعَيْنِ The eye of a needle; this name is given in the East to the small doorway for foot passengers at the side of a large gateway; see S. Matthew chap. xix. v. 24. سَمُومٌ fem. generic noun, *The Simoom*; a pestilential scorching wind, which it is said shall penetrate into the bodies of the damned; it was from the fire of this wind that the Jinn or dæmons were created, see 15 v. 27.

سَمَدٌ *To stand in astonishment, to idle.* سَامِدٌ part. act. One who passes his time in vanities.

سَمَرٌ aor. o. *To pass the night in conversation.*

سَامِرٌ part. act. One who converses by night. سَامِرِيٌّ or السَّامِرِيُّ The Samaritan, a name given to an individual who is said to have made the Golden Calf for the Children of Israel.

سَمِعَ aor. a. *To hear (with acc.); hear of (with ب); to hearken, listen, hearken to (with ل);*

سَمِعُوا لِي 36 v. 24, "Then hear me;" D. S. Gr. T. 1, p. 459. سَمْعٌ n.a. The act of hearing, hearing.

سَمِيعٌ One who hears. سَمَاعٌ One who is in the habit of hearkening, D. S. Gr. T. 1, p. 322.

سَمِعَ IV. *To make to hear (with double acc.);* at 19 v. 39 *أَسْمِعْ بِهِمْ* is by some understood as a verb of admiration, "How sharp shall be their hearing," viz. that of the Infidels; D. S. Gr. T. 2, p. 585; according to another interpretation *أَسْمِعْ* is here the imperative of the iv. f.

"Do thou cause them to hear;" the same remark applies to 18 v. 25, where however the expression, if understood in the imperative, must be taken as ironical, "Do thou cause

(God) to hear." سَمِعَ part. act. One who makes to hear. سَمِعَ part. pass. One who is made to hear; *وَأَسْمِعْ غَيْرَ مُسَمِّعٍ* 4 v. 48,

"And hear without being made to (hear or) understand;" out of numerous explanations of this passage none seem quite satisfactory; possibly the words being used by Jews to annoy Moḥammad conveyed a *double entendre*.

سَمِعَ V. *To listen to (with إِيَّائِي),* D. S. Gr. T. 1, p. 220. *إِسْمَعِ VIII. To hear, listen, hearken to (with لِي or إِيَّائِي); to overhear.* مُسْتَمِعٌ part. act. One who hears or listens.

سَمَكٌ *To raise on high.* سَمَكٌ A roof, or the highest part of the interior of a building.

سَمِنَ aor. a. *To be fat.* سَمِينٌ Plur. سَمَانٌ Fat.—سَمِنَ IV. *To fatten.*

سَمَا aor. o. *To be lofty.* سَمَاءٌ comm. gen., Plur.

سَمَوَاتٍ Heaven, of which the Korān says there are seven, *vide* 2 v. 27. سَمَاءٌ Plur. أَسْمَاءٌ A name; when following another word *إِسْمٌ* is always written with the *وَسْمَةٌ* thus *أَسْمُ وَسْمَةٌ*; In the formula *بِسْمِ اللَّهِ*, when commencing a sentence, and not following a verb, the *آ* is omitted on account of its frequent use, in all other instances it is retained; thus when at 11 v. 43 we find *بِسْمِ* in the middle of a sentence, we know that there is an ellipse of the word *قَائِلِينَ*; see De Sacy's *Anthologie Grammaticale Arabe*, p. 112. سَمِيٌّ A name-sake.—سَمَى II. *To name, call by name.*

سَمِيَةٌ n.a. The act of naming, an appellation.

سَمِيٌّ D. S. Gr. T. 1, p. 111, part. pass. Named, fixed, determined.

سَنَّ aor. o. *To form.* سَنَنٌ fem. A tooth. سَنَةٌ sometimes spelt سَنَتٌ, D. S. Gr. T. 1, p. 276, *note*;

Plur. *سُنَّ* A law, ordinance, line of conduct, mode of life, punishment. *سُنُونٌ* part. pass.

Formed, made into shape.

Plur. *سَنَابِلُ* (2nd declension) An ear of corn.

سَنَبْلَةٌ noun of unity, One ear of corn; this word is by some derived from *سَبَلٌ*.

سِنَةٌ Drowsiness, rt. *وَسَنَ* q.v.

سَدَدٌ aor. o. *To lean upon*.—*سَدَدٌ* part. pass. II. f.

Propped up.

سُدُسٌ a word of Persian origin, meaning Fine silk.

وَسَمَ سَنِمَةً see *وَسَمَ*.

سَنَةٌ *To be full of years*.—*كَسَنَ* V. *To be musty, mouldy through age*.

سَنَا aor. o. *To water the ground with a Persian wheel, to shine*. *سَنَا* for *سَنَوَ* D. S. Gr. T. 1, p. 106, Splendour. *سَنَةٌ* Plur. *سَنُونَ* or *سِنُونَ*, Oblique *سِنِينٌ* A year, a barren year, barrenness, dearth; for the use of the masculine form of plur. with certain feminine nouns see D. S. Gr. T. 1, p. 358; this word is by some derived from *سَنَه*; in either case the last radical is dropped, and the *ه* taken in its place, see D. S. Gr. T. 1, pp. 358 and 317.*

سَهَرٌ aor. a. *To be watchful*. *سَاهِرَةٌ* The face of the Earth, or according to another interpretation, the place of the last Judgment; it is also one of the names of Hell.

سَهْلٌ *To be smooth, level*. *سُهُولٌ* plur. of *سَهْلٌ* A plain.

سَهَمٌ aor. a. *To be lean*.—*سَاكَمَ* III. *To cast lots*.

سَهَا aor. o. *To forget, neglect*. *سَاهَى* for *سَاهَى* D. S. Gr. T. 1, p. 330, part. act. Neglecting, neglecting (with *عَنْ*).

سَاءَ aor. o. *To do evil, be evil, wretched or grievous*;

very frequently used with the acc. as *سَيِّئًا*

"It is an evil way," *Literally*, "It is evil as

to its way;" to grieve, afflict (with acc.), as

لَيَسُورًا وَجُوهَكُمْ 17 v. 7, "To vex you," *literally*,

"your faces;" The language is here more

than usually obscure; according to the com-

mentators the sense of the passage is some-

what as follows, "And when there came the

punishment with which ye were threatened for

your latter offence (we sent against you certain

foes) to vex you," etc. There are numerous

readings and interpretations of the above, from

all which it appears that while Mohammad

himself was not very strong on ancient history,

his commentators have only "made that darker

which was dark enough before;" Pass. *يَبِيءُ* or

يَبِيءُ *To be made sad, to be vexed for*

(with *بِ*). *سَوَاءٌ* n.a. and *سَوَاءٌ* Evil. *سَيِّئٌ* Bad,

wicked, evil, used both as substantive and

adjective. *سَيِّئَةٌ* Evil, a sin, evil action. *سَوَاءٌ*

Plur. *سَوَاتٍ* Shame, secret parts. *أَسْوَأُ* comp.

form, Worse, worst.—*أَسَاءَ* IV. *To do evil*.

مُسِيءٌ part. act. An evil doer.

سَاحَةٌ A courtyard open to the sky, no verbal root.

سَاوٍ aor. o. *To be Lord*; and *سَوَدٌ* *To be black*.

سَيِّدٌ Plur. *سَادَةٌ* A Lord, a person of distinction.

أَسْوَدٌ Plur. *سَوْدٌ* Black; Words expressive of

colour although in the comparative form are

generally used with a positive meaning, D. S.

Gr. T. 1, p. 324.—*أَسْوَدَ* IX. *To become black*.

مُسْوَدٌ part. act. Become black.

سَارٌ aor. o. *To mount a wall*. *سُورٌ* A wall. *سُورَةٌ*

Plur. *سُورٌ* A degree of rank, a sign, a chapter

of the Korân. *سُورَةٌ* A bracelet; Plur. *سُورَاتٌ* and

* At page 358 in the second edition, § 838, there is a misprint in the second line of the paragraph, where *s* should be read for *h*.

أَسَارُوا (2nd declension). V. To climb over a wall (with acc.); تَسَرَّوْا أَلْأَعْرَابَ 38 v. 20, "They climbed over the wall of the private apartment."

سَاوٍ aor. o. To mingle. سَوًا n.a. A mixture, a scourge; at 89 v. 12 the words سَوًا عَذَابٍ may be rendered "A mixture of various punishments resembling a scourge."

سَاعٍ aor. o. To let (camels) run free. سَاعَةً An hour, time; أَلْسَاعَةُ The hour of Resurrection, the last Day; سَاعَةً adverbially, By a single hour. سَوَاعٍ Soowā', name of an idol said to have been worshipped by the Antediluvians, and again after the Flood by certain tribes of Arabs.

سَاغٍ aor. o. To pass easily and pleasantly down the throat. سَاغٍ part. act. That which passes pleasantly down the throat, agreeable to drink. — أَسَاغَ IV. To cause to pass easily down the throat.

سَافٍ aor. o. To try by smelling. سَرَفَ a particle prefixed to the Indicative and Energetic Moods of the Aorist tense in order to give them a future signification, occasionally joined to other prefixes as فَتَسَوَّفُ, and sometimes contracted into سَ q.v.

سَاقٍ aor. o. To drive; Pass. سَاقٍ (with acc. and إلى) fem., Plur. سَوَاقٍ A leg, stalk. سَوَاقٍ plur. of سَوَاقٍ comm. gend. A market-place. سَاقٍ part. act. A driver; وَشَيْهَدٍ 50 v. 20, "A driver and a witness," Two Angels who shall attend every man at the last day. مَسَاقٍ n.a. The act of driving.

سَالٍ for سَالٍ aor. a. D. S. Gr. T. 1, p. 236, To ask. — سَوَّلَ II. To contrive, suggest, prepare (with acc. and لِ pers.).

سَامٍ aor. o. To go to pasture, afflict, impose a hard

task or punishment upon (with double acc.). سِيمَا A sign, mark (2nd declension) D. S. Gr. T. 1, p. 402. Note. Some suppose this word to be derived from سَمَ q.v. — سَمِمْ part. act. II. f. One who makes a mark of distinction, a person of mark or distinction; at 3 v. 121 the word is sometimes read مُسَمِّينَ part. pass. " (Angels) distinguished by their appearance; " at 3 v. 12 it means "marked with a سِمَةً or brand." — أَسَامَ IV. To turn out to graze (with

فِي).

سَوَى aor. a. To intend. سَوَى Equal, middle. مَكَانًا سَوَى 20 v. 60, "In an equal place, or in a place in the midst," i.e. half way between you and us. Note. In Fluegel's Korān, edition of 1834, there is a misprint in this place, مَكَانًا سَوَاً Equal, the same, even, equality, correctness, rectitude, the middle, the midst; سَوَاً لِّلسَّائِلِينَ The right way; سَوَاً لِّلسَّائِلِينَ 41 v. 9, "Correctly (fixing the time) for those who inquire about it." سَوَى Even, right, sound in mind and body; سَوَاتٍ 19 v. 11, "Being in sound health," i.e. although not being dumb. — سَوَى II. To proportion, fashion, perfect, make level or equal (with بِ) 91 v. 14, "And (God) sent an equal destruction upon them all;" the word دَمْدَمَةٌ is here understood. — سَاوَى III. To make level (with إِلَى) VIII. To be equal, to ascend, intend, set one's-self to do a thing (with إِلَى); to sit firm and square upon (with عَلَى); to attain maturity as at 28 v. 13; At 53 v. 6 سَاوَى is by some rendered "And he (the Angel Gabriel) stood erect in his proper form," in which he had appeared to none of the Prophets before Mohammad.

سَابَ aor. i. *To flow*. سَابَا Sâ-iba, name of a she-camel concerning which the Pagan Arabs held certain superstitions, among others the right of free pasture.

سَاحَ aor. i. *To flow over the ground (water)*; to run backwards and forwards (with *في*). سَاحِجٌ One who wanders about in the cause of religion, and especially one who fasts, hence, devout.

سَارَ aor. i. *To go, travel, journey* (with *في*). سَيْرٌ n.a. The act of going, a journey. سَيْرَةٌ State, condition. سَيَّارَةٌ A company of travellers.—سَيَّرَ II. *To make to go, cause to pass away*.

سَالَ aor. i. *To flow*. سَيْلٌ n.a. A brook, torrent. سَيْلُ الْاَعْرَمِ 34 v. 15, The inundation of El 'Arem, see اَسَالَ IV. *To cause to flow* (with acc. and *ل* of pers.).

سَيْنَا or سِينَا (2nd declension) Mount Sinai. سَيْنِينٌ A synonym of Sinai (2nd declension, on account of its feminine gender and foreign origin); سُنُورٌ سَيْنَا, and سُنُورٌ سَيْنِينٌ are all different names of the mountain which stands in the territory of Sinai; some have supposed these words to be derived from سَنَا Splendour, or سَنَا An eminence; for the termination *ين* see اِلْيَاسَ.

ش

شَامَ aor. a. *To be unlucky, sinister*. شَمَامَةٌ The left hand; اَصْحَابُ الشَّمَامَةِ 56 v. 9, "The companions of the left hand," i.e. The damned; either because the Books containing their actions in life will be given into their left hands, or because they will be companions in misfortune.—شَمَانِمٌ.

شَانَ aor. a. *To know, care for*. شَأْنٌ A matter, business, thing. شَانِكٌ see شَأْنٌ.

شَبَهَ A likeness. The verb is not used in the primitive form.—شَبَّهَ II. *To liken*; Pass. شُبِّهَ *To be made like*; شُبِّهَ لَهُمْ 4 v. 156, "A likeness or similitude (of Christ) was made for them;" it being believed by the Mohammedans that Jndas or some other person was substituted for our Blessed Lord, and crucified in his stead.—شَبَّاهَةٌ VI. *To have a mutual resemblance to each other*, used with *عَلَى* of pers., thus at 2 v. 65, اِنَّ الْبَهْرَ شَبَّاهَةٌ عَلَيْنَا "Verily

the cows appear to us to have a resemblance one to another;" to be figurative or allegorical. مَشَابَهٌ part. act. Mutually resembling one another; كِتَابًا مَشَابَهًا مَنَانِي 39 v. 24, "A Book conformable to itself in (or as to its) repeated portions," or "twofold qualities," viz. those mentioned at 3 v. 5, where مَشَابِهَاتٌ may be rendered open to conjecture, metaphorical or ambiguous, see مَحْكَمَاتٌ, rt. حَكَمَ.—مُشْتَبِهٌ part. act. VIII. f. That which is similar.

اَشْتَاتَ aor. i. *To separate*. اَشْتَاتٌ n.a. Plur. اَشْتَاتٌ Separate; اَشْتَاتًا 99 v. 6, "Divided into classes." اَشْتَاتٌ indeclinable, sing. and plur. Separate, divided; in an adverbial form, Separately; It is said by Beidāwū to be a plur. of اَشْتَاتٌ.

شَتَا aor. o. *To winter*. شَيْتَا Winter. شَجَرَ *To avert*, to be a matter of controversy (with *بَيْنَ*) شَجَرٌ generic noun, A plant having a

trunk or stem, a tree, trees; جَعَلَ لَكُمْ مِنْ الشَّجَرِ الْأَخْضَرِ نَارًا 36 v. 80, "He giveth you fire out of the green tree;" Fire is obtained by rubbing together the wood of the مَرْج and عُقَار, even when green. شَجَرَةٌ noun of unity, A tree, a plant.

سَمِعَ aor. o. and i. To be avaricious. سَمِعَ Avarice. سَمِيعٌ plur. of شَجِيعٌ Avaricious, covetous.

سَمِعَ aor. a. To give any one fat to eat. سَمِيعٌ plur. of سَمِعَ Fat.

سَمِعَ aor. a. To fill. مَسْمُوعٌ part. pass. Filled, loaded (a ship).

سَمِعَ aor. a. To be raised up, to be fixed (the eyes) in horror. شَاخِصٌ part. act. That which is fixed in horror, as the sight of the eyes.

شَدَّ aor. o. To run, establish, bind firmly, strengthen (with acc. and ب); وَأَشَدُّ عَلَى قُلُوبِهِمْ 10 v. 88, "Harden their hearts." شَدِيدٌ plur. of شَدِيدٌ (2nd declension) Vehement, strong, violent, severe, grievous. Note. Adjectives of the forma نَعِيلٌ and يَغَالٌ are used indifferently for both masc. and fem., thus at 12 v. 48 before the words سَبَعَ شِدَانٌ we must understand the fem. plur. سَبُونَ; so also at 72 v. 12, where سَمَوَاتٍ is the word to be supplied. أَشَدُّ for أَشَدُّ comp. form, more or most strong, etc., as أَشَدُّ قَسْوَةً 2 v. 69, lit. "More strong in hardness," for أَشَدُّ أَقْسَى Harder, D. S. Gr. T. 1, p. 325. أَشَدُّ The age of full strength, viz. from 18 to 30. اِسْتَدَّ VIII. To act with violence against (with ب).

شَرَّ aor. o. and i. To do evil. شَرٌّ plur. of أَشْرَارٌ Evil, bad, wicked. شَرَرٌ collective noun, Sparks of fire.

شَرِبَ aor. a. To drink (with acc. or with ب).

شَرِبَ n.a. A portion of water, time of drinking.

شَرِبَ n.a. A drinking. شَارِبٌ part. act. One who drinks. شَرَابٌ Drink, a beverage, potion.

مَشْرَبٌ A drinking place; it is also a noun of action, meaning simply the act of drinking, or drink; Plur. مَشَارِبٌ (2nd declension).—

أَشْرَبَ IV. To give to drink, make to drink; وَأَشْرَبُوا فِي قُلُوبِهِمُ الْإِبْجَلِ 2 v. 87, "And they were made to drink the calf into their hearts;" for the construction see D. S. Gr. T. 2, pp. 124 and 453.

شَرَحَ aor. a. To open, enlarge, expand (with acc. and ل or ب).

شَرَدَ aor. o. To become a fugitive.—شَرَدَ II. To disperse (with ب).

شِرْدَمَةٌ A small band of men; possibly derived from شَرَدَ for شَرَدَ.

أَشْرَأَ aor. o. and i. To impose a condition. شُرْطَاءٌ plur. of شُرْطٌ A sign.

شَرَعَ aor. a. To lay down a law, appoint a religion for any one (with acc. and ل of pers.). شَرَعٌ plur. of شَارِعٌ part. act. Holding up (their heads), or appearing manifestly, both of which meanings belong to the verb; for the story alluded to at 7 v. 163 see سَبَتَ and شَرَعَهُ A law or institution prescribed by God, the right way or mode of action; ثُمَّ جَعَلْنَاكَ 45 v. 17, "Then we put you in the right way concerning the matter (of faith)."

شَرَقَ aor. o. To split, rise (as the sun). شَرْقٌ Of or pertaining to the East, Eastern. مَشْرِقٌ The place of sunrise, the East. اَلْمَشْرِقَيْنِ oblique dual, Literally, The two Easts, or the

two places where the suu rises in winter and summer; at 43 v. 37 the words **بَعْدَ الْمَشْرِقَيْنِ** are by some interpreted to mean the distance from East to West; Plur. **مَشَارِقُ** (2nd declension) The Eastern parts, the different points of sunrise.—**أَشْرَقَ** IV. To shine, rise (the suu). **إِشْرَاقٌ** n.a. The sunrise. **مُشْرِقٌ** part. act. One on whom the suu has risen, or who does anything at sunrise.

شَرِكٌ aor. a. *To be a companion or sharer.* **شَرِيفٌ**

A share, participation; at 31 v. 12 it means polytheism or idolatry; 35 v. 15, "They will disclaim your having associated them with God." **شَرِيفٌ** An associate, partner, sharer; Plur. **شُرَكَاءُ** (2nd declension) **إِلَهُ شُرَكَاءُ** All those to whom the idolaters rendered a share of Divine honours, such as Angels, Genii, Devils, idols, etc., it is to these that allusion is made at 6 v. 137 and elsewhere. *Note.* Nouns of the second declension when followed by the affixed pronouns take the three inflexions; thus **شُرَكَائِهِمْ**, **شُرَكَائِهِمْ**, and **شُرَكَائِهِمْ**.—**شَارَكَ** III. To share with (with acc. of pers. and **فِي**).—**أَشْرَكَ** IV. To make a sharer or associate (with acc. of pers. and **بِ** or **فِي**); to give companions—to God—(with acc. of pers. and **بِ**); to be a polytheist or idolater; **أَشْرَكَتُمُونِي** 14 v. 27, "Ye associated me," D. S. Gr. T. I, p. 459. **مُشْرِتٌ** part. act. One who gives associates to God, an idolater.—**مُشْرِتٌ** part. act. VIII. f. One who partakes or shares (with **فِي**).

شَرَى aor. i. *To buy, sell, barter* (with acc. of thing sold or bartered and **بِ** of thing taken in exchange).—**إِشْتَرَى** VIII. To buy, barter, take

in exchange (with acc. and **بِ**); it is also found at 2 v. 84 with the sense of to sell or give in exchange (with acc. and **بِ**); at 2 v. 15 and elsewhere the word **أَشْتَرَى** is written with a Damma instead of Jezm over the **و**, on account of the Weḥa which follows it; D. S. Gr. T. I, p. 69.

شَطَّ aor. o. and i. *To be far off.* **شَطَّطًا** An extravagant lie.—**أَنْطَّ** IV. To act unjustly.

شَطَا aor. a. *To walk on the bank of a river.* **شَطَا** The stalk of a plant. **شَاطِئٌ** Bank of a river or valley.

شَطَرَ aor. o. *To part in two.* **شَطْرٌ** n.a. A side. **شَطْرٌ** In the direction of.

شَظَنَ aor. o. *To be obstinate, perverse.* **شَيْطَانٌ** Plur. **شَيْطَانِينَ** (2nd declension) Satan, a Devil.

شَعَبَ *To collect.* **شُعُوبٌ** plur. of **شَعْبٌ** n.a. A large tribe, a nation. **شُعَبٌ** plur. of **شُعْبَةٌ** A forked branch. **شُعَيْبٌ** Sho'aib, name of a prophet sent to the Midianites.

شَعَرَ aor. o. *To know, perceive, understand, to make verses.* **شَعْرٌ** u.a. Poetry, the art of Poetry. **شَعْرٌ** Plur. **أَشْعَارٌ** Hair. **شَاعِرٌ** Plur. **شَاعِرِينَ** (2nd declension) part. act. A Poet. **شُعْرَى** Sirius, the Dog-star, which was worshipped by the Arabs in Pagan times. **شَعَائِرٌ** (2nd declension) plur. of **شَعَارَةٌ** A sign, rite, ceremony performed by the pilgrims at Mecca, one of which was the offering of victims; hence some understand the words **يُعَقِّمُ شَعَائِرَ اللَّهِ** 22 v. 33, "Holds in honour the offerings made to God," viz. by choosing for slaughter victims of great value. **مَشْعَرٌ** A place appointed for sacred rites; **الْمَشْعَرُ الْحَرَامُ** A mountain called Kuzah in the neighbourhood of Mecca.—**أَشْعَرَ** IV. *To make any one understand* (with

acc. of pers. and أَنّ; to make known to (with ب of pers. or thing made known, and acc. of pers. to whom the discovery is made).

شَعَلَ *To light a fire.*—إِشْتَعَلَ VIII. *To be lighted, to become shining.*

شَغَبَ aor. a. To affect in the heart's core, inspire with violent love.

شَغَلَ aor. a. To employ, occupy. شَغُلٌ plur. of شَغْلٌ n.a. Work, occupation, employment.

شَفَعَ aor. a. *To make even that which was odd, to intercede, be an intercessor (with عَدَد of pers. to whom, and ل of pers. for whom intercession is made).* وَالشَّفْعُ n.a. A pair, donble; وَالشَّفْعُ 89 v. 2, "By the double and the single;" numerous interpretations are given; according to one of the most plausible it may mean, All created things,—which are said to have been made in pairs,—and The Creator, who is One and Single. شَافِعٌ part. act. One who intercedes. شَفِيعٌ Plur. شَفَاعَةٌ (2nd declension) An intercessor. شَفَاعَةٌ Intercession.

شَفَقَ *To fear, pity.* شَقْنٌ Redness of the sky after sunset.—أَشْفَقَ IV. To be afraid (with مِن or with أَنّ of verb). مُشْفِقٌ part. act. One who is afraid or in terror.

شَفَّهَ aor. a. *To strike any one on the lip.* شَفَّةٌ for شَفَّةٌ (see سَهَّهَ, rt. سَهَّاهُ), A lip; Dual شَفَّتَانِ and Oblique شَفَّتَيْنِ The two lips.

شَفَّاهَ aor. o. *To be near setting (the sun);* and شَفَّى aor. i. To heal, cure. شَفَاءٌ A brink. شِفَاءٌ Medicine, remedy, means of cure.

شَقَّ aor. o. To split, cleave, place under a difficulty, or impose a hard condition (with عَمَلِي). شَقٌّ n.a. The act of splitting, a fissure, difficulty, labour, trouble. شِقٌّ Difficulty, trouble.

أَشَقَّ A distance, a tract, a long way. أَشَقٌّ comp. form (2nd declension for أَشَقُّ) More tronhlesome, more difficult to be borne.—

شَاتَى III. To contend with, oppose, resist, separate one's-self from (with acc.); أَذِلَّيْنِ 16 v. 29, "Concerning whom ye used to contend (with the believers)."

شِثَاتِي n.a. The act of separating one's-self, schism, heresy, dissent, contention; شِثَاتِي 11 v. 91, "Your contending with me."—إِشْتَقَى V. D. S. Gr. T. 1, p. 220, To be split open, cleft asunder (with ب); at 25 v. 27 تَشَقَّقُ is for تَشَقَّقُ, D. S. Gr. T. 1, p. 221, and the meaning of the passage is that the Heavens shall be cloven asunder by the clouds on which the Angels shall descend.—إِنْشَقَّ VII. To be cloven asunder; وَأَنْشَقَّ الْقَمَرُ 54 v. 1, "And the moon hath been (or shall be) cloven asunder;" the former meaning having reference to a miracle said to have been wrought by Mohammad, and the latter to one of the signs of the last day.

إِنْشِقَاقٌ n.a. The act of cleaving asunder.

شَقَا aor. o. *To make miserable; and* شَقَى aor. a. To be miserable, wretched, unhappy. شَقِيٌّ Miserable; at 19 vv. 4 and 49 it may be rendered "disappointed." أَشَقَى comp. form, Most wretched; وَأَشَقَّاكَ 91 v. 12, "The greatest wretch among them," whose name was قُدَارُ; شِقْوَةٌ see 54 v. 29. شِقْوَةٌ Misery, wretchedness.

شَكَّ *To doubt.* شَكٌّ A doubt.

شَكَرَ aor. o. To give thanks, to be grateful (with ل); فَمَا لِمَا يَشْكُرُ لِنَفْسِهِ 27 v. 40, "He is only grateful to the benefit of his own soul;" to thank, show or feel gratitude for (with acc.); أَنْ أَشْكُرَ

يَعْتَكُ 27 v. 19, "That I may show my gratitude for thy favour." شَكَرَ Plur. شُكْرٌ n.a. The giving thanks, gratitude, thanks. شَاكِرٌ part. act. One who gives thanks or is grateful; God is said to be grateful in the sense of giving rewards to men for their obedience. شُكُورٌ Thankful; a distinction is made between this word and شَاكِرٌ; the former is said to denote a person who is thankful for little or for nothing, the latter grateful for large favours; in the Korān we find both epithets applied to God. مَشْكُورٌ part. pass. Gratefully accepted, acceptable.

شَكَسَ To be cross-grained and ill-tempered (a man). — مَشَاكِسٌ part. act. VI. f. Quarrelling, or at variance with each other.

شَكَّلَ aor. o. To shackle, fasten by a tether. شَكْلٌ A similitude, likeness. شَاكِلَةٌ Likeness, mode; عَلَى شَاكِلِيهِ 17 v. 86, "According to his own way."

شَكَأ aor. o. To utter a complaint (with acc. and إِلَى); at 12 v. 86 we find an *alif* of precaution added to the word أَشْكُو see D. S. Gr. T. 1, p. 109. مَشْكَاةٌ A niche in a wall. — اِسْتَشْكَى VIII. To make a complaint (with إِلَى).

شَعِبَتَ aor. a. To rejoice at the misfortunes of others. — اِسْتَشَبَّتَ IV. To cause to rejoice over another's misfortunes (with acc. and بِ of pers.).

شَعَجَ To be lofty and long. شَامِعٌ part. act. That which is lofty.

شَمَرَ To be seized with horror. — اِسْمَارٌ IV. f. of شَمَارٌ a quadriliteral verb not found in the 1st form, To creep or contract with horror.

شَمَسَ aor. i. and o. To be bright with sunshine. شَمْسٌ fem. The Sun.

شَمَّلَ aor. o. To comprehend, contain. شَمَالٌ Plur.

شَمَائِلُ (2nd declension) The left hand; for an explanation of 56 v. 40 see شَمَامٌ VIII. To contain, conceive (with acc. and عَلَى), as اَمَّا اِسْتَمَلْتُ عَلَيْهِ اَرْحَامَ الْاُنْثَيْنِ 6 v. 144, "Or that which the wombs of the two females have conceived."

شَنَأَ aor. a. To hate. شَنَآنٌ for شَنَآنٌ n.a. Hatred. شَانِئٌ for شَانِيءٌ D. S. Gr. T. 1, p. 97, part. act. One who hates.

شَهَبَ aor. a. To burn, scorch. شِهَابٌ Plur. شُهَبٌ A flaming fire.

شَهِدَ aor. a. To be present at, in, or with (with acc.); to bear witness that (with اَنْ or اَنَّ), against (with عَلَى), or of (with بِ); to bear testimony to a fact (with اِنَّ); as اَنْتَ لِرَسُولِ اللّٰهِ 63 v. 1, "We bear testimony to the fact that thou art indeed the apostle of God; to bear witness by an oath (with acc. and بِ), as اَنْ تَشْهَدَ اَرْبَعَ شَهَادَاتٍ بِاللّٰهِ 24 v. 8, "That she make four asseverations by God;" It is also found with the simple acc., as لَا يَشْهَدُونَ 25 v. 72, "They bear no false witness," and again at 22 v. 29 لِيَشْهَدُوا مَنَافِعَ لَهُمْ, "That they may witness the benefits accruing to them." شَاحِدٌ Plur. شُهَدَاءٌ part. act. One who is present, or who bears witness, a witness; at 11 v. 20 the word is generally supposed to mean the Korān and مَشْهُودٌ 85 v. 3, "By a witness and a thing witnessed;" a vague and indefinite expression, of which a great number of explanations have been suggested by the commentators; according to one it means the Creator and Creation, or *vice versa*; several others are given in Sale's Korān; وَبَنِينَ شُهَدَا 74 v. 13, "And sons remaining in his presence (at Mecca)." شَهِيدٌ

Plur. شَهِدَ (2nd declension) A witness ; 50 v. 20, *وَسَاقِي سَاقِي* *وَسَاقِي* One who bears witness to the truth by suffering martyrdom, a martyr, as at 4 v. 71 and 39 v. 69. شَهِادَةٌ n.a. of شَهِدَ To testify, the act of bearing witness, evidence, a taking of evidence, testimony ; 24 v. 6, "Evidence given by swearing four times by God ;" 9 v. 95, "He who knoweth that which ye keep secret, and that which ye make known." مَشْهُدٌ Time or place of being present, or of giving or hearing evidence ; the word occurs at 19 v. 38, and is susceptible of any of the above meanings. مَشْهُودٌ part. pass. That which is witnessed ; 11 v. 105, "A day on which evidence shall be given," or it may be "a day which shall be witnessed by all," or "of which testimony has been given ;" 17 v. 80, "Verily the prayer (or reading) at daybreak is borne witness to" (by the guardian angels).—أَشْهَدُ IV. To take as witness, call to witness (with acc. and عَلى) ; to call upon any one to be present at or to witness (with acc. of pers. and thing) ; to cause evidence to be taken of or against (with عَلى).—اِسْتَشْهَدُ X. To call as witness (with acc. and عَلى).

شَهِرٌ aor. a. To publish abroad. أَشْهَرٌ Plur. أَشْهَرٌ and أَشْهَرٌ A month ; originally A moon, either new, or according to others, a full moon ; أَشْهُرٌ 2 v. 193, "The (time for the) pilgrimage is (the) known months," viz. Shawāl, Dhu'l Kā'da, and part of Dhu'l Ḥajja ; The word أَشْهُرٌ must here be understood ; Lit. "The pilgrimage (its time) is," etc., أَشْهُرٌ being what the gram-

marians call مَبْدَأٌ مَرْبُوعٌ بِأَلْفٍ بَدَاءَ, put in the nominative case as being an inchoative ; see D. S. Gr. T. 2, p. 594.

شَبَّيْتُ aor. a. and i. To draw in the breath in sighing. شَبَّيْتُ properly, The drawing in of the breath of an ass in braying, A sigh, see زَبِيرٌ ; at 67 v. 7 it is applied to the roaring of Hell-fire.

شَهِا aor. o. To desire, long for. شَهْوَةٌ n.a. Plur. شَهَوَاتٌ Lust, desire.—اِسْتَشَبَّيْتُ VIII. same as شَبَّيْتُ.

شَابٌ aor. o. To mingle. شَوَّبٌ n.a. A mixture ; 37 v. 65, "A mixture of boiling water and other delicacies," with which evil-doers are to be allowed to wash down the fruit of the infernal tree Ez-Zakḥūm.

شَارٌ aor. o. To gather honey from the comb. شَوْرَى (2nd declension) A consultation ; وَأَمْرُهُمْ شَوْرَى 42 v. 36, "And their business is (a matter of) consultation among them."—شَاوَرٌ III. To consult.—أَشَارَ IV. To make signs (with اِلَى of pers.).—تَشَاوَرٌ n.a. VI. f. Consultation with one another.

شَوَائِفٌ Flame without smoke ; no verbal root.

شَاكَتْ aor. o. To prick. شَرَكَةٌ A single thorn, weapons, arms.

شَوَى aor. اِشْوَى a doubly imperfect verb, To roast, scald. شَوَى plur. of شَوَاةٌ The scalp.

شَاءَ for شَاءَ or شِئِيَ, aor. اِشَاءَ To will, be willing, wish (with acc. or اَنْ of verb). شَيْءٌ n.a. Plur. أَشْيَاءٌ (2nd declension, see D. S. Gr. T. 1, p. 364, note) A thing, matter, affair ; شَيْئًا adverbially, In any way, at all.

شَابٌ aor. i. To be hoary (the head). شَيْبٌ and شَيْبَةٌ n.a. Hoariness. شَيْبٌ plur. of شَيْبٌ Hoary, grey-headed ; this word may be re-

garded as a contracted form of شَيْب or شَيْب, like بُيَس for بُيَس, or سِيل for سِيل, D. S. Gr. T. 1, p. 360.

وَشَى see وَشَى.

شَاغ aor. i. *To be old.* شَيْخ Plur. شُيُوخ An old man.

شَدَّ aor. i. *To plaster a wall.* مَشِيد part. pass. properly, Plastered with gypsum; according

to El Beidāwī it may also be rendered lofty. — مَشِيد part. pass. II. f. Built up on high.

شَاع aor. i. *To be published abroad; with فِى of pers.* it is used in a bad sense, as أَشَاعَ الْفَاحِشَةُ 24 v. 18, "That filthy rumours should be spread abroad about the true believers." شَيْعَة Plur. شَيْعَة and أَشَاعَة A sect, party; أَشَاعَهُمْ Those of a like persuasion, or of their party.

ص

س The name and initial letter of the 33th chapter, see آتَم.

سَبَّ aor. o. *To pour (with acc. and عَلَى);* at 44 v. 43 it is used with فَرَّقَ, "Pour over," and at 22 v. 20 مَوَّنَ فَرَّقَ. سَبَّ n.a. The act of pouring.

سَبَّ aor. a. *To rise (a star).* سَابِئُون The Sabæans, who thought themselves followers of the religion of Noah, and worshipped the heavenly bodies.

صَبَّحَ aor. a. *To give one a morning draught.* صَبَّحَ Plur. صَبَّاح The morning.

صَبَّاح (2nd declension) A lamp. — صَبَّح II. *To come to or come upon in the morning.* —

صَبَّح IV. *To be, become, happen, or do anything in the morning; This word is one of the أَخَوَاتِ كَانَ or sisters of كَانَ, which govern their attributes in the acc., D. S. Gr. T. 2, p. 60; صَبَّح may frequently be rendered simply "he was, or became," and sometimes "he began," as نَاصِحَ يَقْلِبَ 18 v. 40, "And he began to turn down." مَصْبُوح part. act. One*

who does anything in, or enters upon, the morning.

صَبَّر aor. i. *To bind, to be patient or constant, to endure patiently or be constant towards (with acc. or with عَلَى).* صَبَّر n.a. Patience.

صَبَّار part. act. One who is patient or constant, persevering. صَبَّار Very patient, constant. —

صَابَر III. *To excel in patience.* — صَابَر IV. *To suffer misfortune; نَعَمًا أَصْبَرَهُمْ عَلَى النَّارِ 2 v. 170, "How great will be their sufferings in the Fire."*

For the construction of verbs of admiration see D. S. Gr. T. 2, p. 218. —

صَبَّر VIII. D. S. Gr. T. 1, p. 222, *To be patient or constant (with ل or عَلَى).*

أَصْبَحَ aor. a. *To point the finger at any one.* أَصْبَحَ (2nd declension) comm. gen. plur. of أَصْبَحَ A finger.

صَبَّغَ aor. a. o. and i. *To dye.* صَبَّغَ Sance. صَبَّغَ Baptism; صَبَّغَهُ اللَّهُ 2 v. 132, an elliptical expression meaning "God has baptized us with his baptism," or "his religion;" the visible signs of which appear in the believer, as water

is seen on the person of one baptized; the word *صِبْغَة* is said to be put in the acc. as being the corroborative, *أَمْرًا* of *أَمْرًا* v. 130, and the substitute or equivalent, *أَكْبَل* of *إِبْرَاهِيمَ* v. 130. D. S. Gr. T. 2, p. 526, see also p. 85 of the same volume.

صَبَا aor. o. To be puerile, to feel a youthful propensity towards (with *إِلَى*). *صَبِيٌّ* A male child, a boy.

صَحْبٌ To stay an animal; and *صَحِيبٌ* aor. a. To be a companion to any one. *صَحْبٌ* Plur. *صَحَابٌ* Plur. of Plur. *أَصْحَابٌ* D. S. Gr. T. 1, p. 376, A companion, associate; it frequently means Lord of, or the possessor of any quality or thing; one in intimate relation with anything, as *صَاحِبُ الْخَوَاتِ* Jonah; as it were, "He of the fish or the man of the fish;" *أَصْحَابُ النَّارِ* "The men, or companions of the fire,—the Damned;" *أَصْحَابُ الْأَيْمَنِ* and *أَصْحَابُ الْأَشْأَمَةِ* 56 vv. 8 and 9, "The companions of the Right and Left hands," viz. The Righteous and the Wicked, so called because they shall receive the Books containing a register of their actions, the former in their right hands, and the latter in their left; *يَا صَاحِبِي الْيَمِينِ* 12 v. 39 oblique dual, D. S. Gr. T. 1, p. 415, "O my two fellow prisoners!": as in the case of *ذُو*, the proper rendering of this word may best be gathered from the context, thus at 51 v. 59, where *أَصْحَابَهُمْ* refers to "Those who resembled them in former days." *صَاحِبَةٌ* A consort, wife.—*صَاحِبٌ* III. To hear company with (with acc.).—*أَصْحَبَ* IV. To preserve, hinder, keep from (with *وَمِنْ*).

صَحْفَةٌ To dig with an instrument called *صَحْفَةٌ*.

صَحَابٌ plur. of *صَحْفَةٌ* A dish. *صَحْفٌ* plur. of *صَحْفَةٌ* A leaf or page of a book, a book; *صَحَفًا* 74 v. 52, "Open Books" from Heaven, in which should be written each man's name, with an order to follow Moḥammad.

صَحَّ aor. o. To strike anything solid. *صَاحَةٌ* A deafening noise.

صَخْرٌ generic noun, Rocks. *صَخْرَةٌ* noun of unity, A rock; no verbal root.

صَدَّ aor. o. To turn away the face (with *عَنْ*); turn away, divert, hinder (with acc. and *عَنْ*); aor. o. and i. To cry aloud (with *بِ* of object), as at 43 v. 57; the words in the text refer to a passage at 21 v. 98, where judgment is denounced against all objects of idolatrous worship; but the Meccans contending that Jesus must be included with the rest, the blunder was corrected by the 101st verse. *صَدَّ* n.a. The act of hindering, diverting, or turning away from. *صُدُّوا* n.a. The act of turning away the face. *صَدِيدٌ* Boiling (water), the serum in a wound, purulent matter, see *صَوَّبَ*.

صَدَرَ aor. o. and i. To return from watering, to proceed, go forward. *صَدْرٌ* n.a. Plur. *صُدُورٌ* comm. gend. The bosom, breast.—*أَصْدَرَ* IV. To bring back, as *حَتَّى يُصْدِرَ الرِّعَاءَ* 23 v. 23, "Till the shepherds have brought away (their flocks)."

صَدَعَ aor. a. To split, expound, profess openly (with *بِ*). *صَدْعٌ* A fissure.—*صَدَعُ* II. Pass. *صُدِعَ* To oppress with, or suffer from headache.—*تَصَدَّعَ* V. D. S. Gr. T. 1, p. 220, To be split up or divided in two. *مُتَصَدِّعٌ* part. act. That which is cloven or splits itself in two. *صَدَفٌ* aor. i. To turn aside (with *عَنْ*). *صَدَفٌ* The steep side of a mountain.

صَدَقَ aor. o. To be truthful, true or sincere, to speak

the truth, to establish or confirm the truth of what another has said, to verify (with double acc.), as **صَدَّقَ اللَّهُ رَسُولَهُ أَزْرُؤًا** 48 v. 27, "God hath confirmed for his Apostle the truth of the vision;" to keep faith (with acc.); observe a promise faithfully (with double acc.). **صِدْقٌ** Truth, veracity, sincerity, soundness, excellence in a variety of different objects; thus **مَبُورًا صِدْقِي** 10 v. 93, "A salubrious and agreeable dwelling;" **مُدْخَلٌ صِدْقِي** 17 v. 82, "With a favourable entrance (into the grave);" **لِسَانًا صِدْقِي** 19 v. 51, *Literally*, "A lofty tongue of veracity;" meaning that they should receive the highest praise; a similar phrase occurs at 26 v. 84. **صَادِقٌ** part. act. One who, or That which is true, sincere, one who speaks the truth. **صَدَقَتْ** Whatever is given and sanctified to God's service, as alms or tithes, etc. **صَدَقَةٌ** A dowry given by the husband to his wife. **صَدِيقٌ** comm. gend. A sincere friend. **أَصْدَقُ** (2nd declension) comp. form, More true. **صِدِّيقٌ** Very truthful, a man of veracity.—**صَدَقْتُ** II. To be very sincere and truthful, to verify, to prove the truth of, as **صَدَقَ عَلَيْهِمُ إِبْرَاهِيمُ كَلِمَةً** 34 v. 19, "Iblees proved the truth of his opinion of them;" to give credit to, or believe in the truth of (with **بِ**). **تَصَدَّقَ** n.a. A verification. **مُصَدِّقٌ** part. act. One who verifies, confirms, or bears witness to the truth.—**تَصَدَّقْتُ** V. D. S. Gr. T. 1, p. 220, To give alms (with **عَلَى** of pers.); **لَمْ يَكُنْ تَصَدَّقْ بِهِ** 5 v. 49, "And whosoever remits it (the penalty, or the retaliation) as alms;" the word is also found with this signification at 2 v. 280 and 4 v. 94. **مُصَدِّقٌ** and **مُصَدِّقٌ** part. act. One who gives alms.

صَدَا aor. o. *To clap the hands.*—**تَصَدَّى** n.a. II. f. A clapping of hands.—**تَصَدَّى** V. To receive with honour; at 80 v. 6 this word is put for **تَصَدَّى** D. S. Gr. T. 1, p. 221.

صَرَّ aor. o. *To tie up a purse;* aor. i. *To cry aloud.* **صَرٌّ** Excessive cold that scorches plants. **صَرَّةٌ** A loud cry.—**أَصْرَ** IV. To be obstinate, persist obstinately (with **عَلَى**).

صَرَحَ *To make manifest.* **صَرْحٌ** n.a. A palace, a high tower, or other lofty structure.

صَرَحَ *To cry aloud.* **صَرِيحٌ** One who brings help.—**وَمَا أَنْتُمْ بِصَرِيحٍ** part. act. IV. f. same as **صَرِيحٌ** **بِصَرِيحِي** 14 v. 27, "Neither can ye help me," for **بِصَرِيحِي** oblique plural with personal pronoun **يَ**, D. S. Gr. T. 1, p. 459.—**إِصْرَاحٌ** VIII. for **إِصْرَاحٌ** D. S. Gr. T. 1, p. 222, *To cry aloud.*—**اِسْتَصْرَحَ** X. *To implore assistance of any one (with acc. of pers.).*

صَرَصَرَ quadriliteral verb, derived from **صَرَّ** q.v. *To make a chattering noise (as a green woodpecker).* **صَرَصَرٌ** A loud roaring and furious wind, or according to another interpretation, a blast of cold wind.

صِرَاطٌ comm. gend. A way, and especially an open way; *the name of a bridge over Hell*; no verbal root.

صَرَعَ aor. a. *To prostrate.* **صَرَغٌ** plur. of **صَرِيحٌ** Lying prostrate.

صَرَفَ aor. i. *To turn, turn away, divert, avert (with acc. and **عَنْ**); to turn towards (with acc. and **إِلَى**)* **صَرَفَكُمْ عَنْهُمْ** 3 v. 146, "He put you to flight before them." **صَرْفٌ** n.a. The act of averting. **مَضْرِبٌ** A place to turn to, a refuge. **مَضْرِبٌ** part. pass. Averted.—**صَرَفَ** II. *To explain, give an explanation of (with **بِ** and **وَعَنْ**); at*

25 v. 52 the words *صَرَفْنَا بَيْنَهُم* may either refer to the water, and must then be rendered "We cause it to flow amongst them (by different channels)," or it may be translated "We have explained the matter to them (in the Koran)." *تَصْرِيفٌ* n.a. Change (of wind). *انْصَرَفَ* VII. To turn aside.

صَرِمَ aor. i. To cut off—dates (from a tree). *صَارِمٌ* part. act. One who cuts or gathers fruit. *صَرِيمٌ* A garden whose fruit has all been gathered; also a dark night, as though it were burnt up and black; both meanings have been assigned at 68 v. 20.

صَعَرَ see *صَعَّرَ*.

صَعِدَ aor. a. To mount (a ladder); ascend (with *إِلَى*). *صَعْدٌ* A severe torment. *صَعِيدٌ* Earth, sand, or dust. *صَعَوْتُ* A calamity, torment, name of a mountain of fire in Hell *سَارِجُهُ* 74 v. 17, "I will afflict him with torment," or "I will compel him to climb a peak of fire;" the words may be taken in either sense.—*أَصْعَدَ* IV. To mount up.—*أَصْعَدَ* for *تَصْعَدَ* V. D. S. Gr. T. 1, p. 220, To climb up (with *فِي*).

صَعَرَ To have the face distorted.—*صَعَّرَ* II. To make a wry face at (with acc. and *لِ* of pers.).

صَعَقَ aor. a. To strike with lightning; and *صَعِقَ* To swoon, expire. *صَعِقٌ* One in a swoon. *صَاعِقَةٌ* Plur. *صَوَائِقُ* (2nd declension) A stunning noise as of a thunderbolt, a punishment from Heaven, a thunderbolt.—*أَصْعَقَ* IV. To cause to swoon.

صَغَرَ aor. o. To be younger than another; and *صَغُرَ* To be small. *صَاغِرٌ* part. act. One who is small, vile, contemptible. *صَغِيرٌ* Small. *أَصْغَرَ* (2nd declension) comp. form, Smaller. *صَغَارٌ* Vileness, contempt.

صَغَا aor. o. and i. To incline, swerve; and *صَغَى* aor. a. To incline towards (with *إِلَى*).

صَفَّ aor. o. To set, arrange in a row or rank, to extend the wings in flying. *صَفٌّ* A row, rank; *صَفًّا* In order, in line of battle; *وَالصَّفَّاتِ صَفًّا* 37 v. 1, "By (the Angels) standing in rank." *صَوَّافٌ* part. act. Extending its wings. *صَوَائِفٌ* for *صَوَائِفُ* (2nd declension) plur. of *صَائِفَةٌ* for *صَائِفَةٌ* A camel standing with its fore-feet in line, or with three feet on the ground and one fore-foot tied up. *مَصْصُوفٌ* part. pass. Arranged in order.

صَغَعَ aor. a. To turn one's-self away from, repel; to pardon, forgive (with *عَنْ*); at 64 v. 14 this word is found in combination with *عَمَّا* and *عَفَّرَ*, the meaning of all three is nearly identical, but a slight distinction may be made by consulting the primary signification of each word; a somewhat similar passage occurs in the 51st Psalm, "Turn thy face from my sins, and put out all my misdeeds." *صَغَعَ* n.a. Pardon, the act of repelling a suitor; with the latter meaning it is found at 43 v. 4.

صَفَّدَ aor. i. To bind. *أَصْفَادٌ* Fetters, plur. of *صَفْدٌ* A present, and hence an obligation.

صَفَّرَ aor. i. To whistle. *مَصْفَرَةٌ* (2nd declension) fem. of *أَصْفَرٌ* Yellow; Plur. *صُفَرٌ* comm. gend.—*مُصْفَرٌ* part. IX. f. That which is or becomes yellow.

صَفَّصَفَ quadrilateral, To pass alone over a level plain. *مَنْصَفٌ* A level plain.

صَفَّنَ aor. i. To stand on three feet—as a horse—with the toe of one of the hind feet just touching the ground. *أَلْفَانِيَاتٌ* fem. plur. part. act. Horses standing as above; at 38 v. 30

the word *الْمُحْتَلِ* is to be understood, D. S. Gr. T. 2, pp. 233 and 267.

صَلَا aor. o. *To be clear.* *الصَّلَا* Name of a mountain near Mecca. *صَلَوَان* A hard stone.—*مُصَنَّى* part. pass. II. f. Clarified.—*أَصْنَى* IV. To choose in preference to, or grant to another a preference in the choice of anything (with acc. of pers. and ب of thing).—*إِصْطَلَى* VIII. for *إِصْطَى* D. S. Gr. T. 1, p. 222, To choose, select; to choose in preference to (with acc. and عَلَى); at 37 v. 153 we find *أَصْطَلَى* for *أَصْطَلَى* "Hath he chosen?" D. S. Gr. T. 1, p. 71. *مُصْطَلَى* part. pass. Chosen.

صَكَّ To strike violently.

صَلَب aor. i. To crucify. *صَلَب* The hack-bone or loins; Plur. *صَلَبَات*.—*صَلَّب* II. To cause to be crucified.

صَلَح aor. a. *To be right, good, honest, upright.* *صُلِحَ* Peace, reconciliation; *صُلِحَا* Peaceably. *صَالِح* part. act. One who or that which is good, sound, free from blemish, perfect, upright, righteous, a man of integrity; also a proper name, *Ṣāleḥ*, a prophet said to have been sent to the tribe of Thamood; *الصَّالِحَات* Good works.—*أَصْلَحَ* IV. To make whole and sound, amend, reconcile; to make a reconciliation or peace (with بَيْن); to dispose aright (with acc. and لِ of pers.); to render fit, as at 21 v. 90, *وَأَصْلَحْنَا لَهُ زَوْجَهُ* "And we rendered his wife fit (for child-bearing);" instances occur, as at 27 v. 49, where the meaning seems to approach very closely to that of the primitive form, to be upright, or act with integrity; at 46 v. 14 it means to show kindness (with لِ of pers. and فِي of thing). *إِصْلَاح* n.a. Uprightness,

righteousness, reconciliation, amendment, reformation. *مُصْلِح* part. act. One who is upright, righteous, a person of integrity, a reformer; at 23 v. 18 it may be translated "Peacemaker."

صَدَّدَ aor. i. *To be hard.* *صَدَّدَ* Hard.

صَلَّ To sound. *صَلْصَال* Dry clay. Derived from *صَل* aor. i. *To sound.*

صَلَّ aor. o. *To hurt in the small of the back; and* *صَلَّى* aor. a. *To have the centre of the back bent in, as a mare before foaling.* *صَلَوَةٌ* pronounced, and sometimes written *صَلَاة* D. S. Gr. T. 1, p. 36; Plur. *صَلَوَات* A prayer; *صَلَوَاتٌ مِنْ رَبِّهِمْ* 2 v. 152, "Mercies from their Lord;" at 22 v. 41 it means "Synagogues."—*صَلَّى* II. To pray, *properly*, by bending the knees and whole body in adoration, or generally, to offer prayer to God (with لِ); with عَلَى it means to pray for, also to bless, as in the formula *صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ* "God bless and keep him." *مُصَلِّ* for *مُصَلِّى* part. act. One who prays. *مُصَلَّى* A place of prayer.

صَلَّى aor. i. *To roast; and* *صَلَّى* aor. a. *To undergo roasting in the fire (with acc. of fire);* Instead of *يُصَلَّى* another reading of several passages is *يُصَلَّى* etc. in the Pass. or *يُصَلَّى* in the ii. f. and they must then be translated "He shall be burnt" or "roasted." *صَالِي* part. act. One who suffers the pain of being roasted; *صَالِي النَّارِ* *الصَّالِيْنَ* as antecedent to the complement *الصَّالِيْنَ* 38 v. 39, *Literally*, "Sufferers of the roasting of the fire," or "entering Hell-fire to be roasted therein." *صَلَّى* n.a. Roasting.—*صَلَّى* II. To cause to be burnt, submit to the action of fire (with acc. of pers. and of the fire), thus

صَوَّدَ 69 v. 31, "Then cause him to be burnt in Hell." نَصَبَ n.a. A burning.—
أَصْلَى IV. To thrust into the fire to be burnt (with double acc.).—إِسْكَلَ VIII. D. S. Gr. T. 1, p. 222, To be warmed at the fire.

صَمَّ To cork a bottle; aor. a. To become deaf. صَمٌّ Deaf, plur. of أَصَمَّ (2nd declension).—أَصَمَّ IV. To make deaf.

صَمَتَ aor. o. To be silent. صَامِتٌ part. act. One who holds his peace.

صَمَدٌ aor. o. To wish to approach any one. صَمَدٌ A Lord, one to whom reference is made in matters of importance; as an adjective it means sublime, everlasting.

صَمَعٌ aor. a. To beat with a cudgel. صَوَاعُ (2nd declension) plur. of صَوْعٌ A monastery.

صَنَعَ aor. a. To make, do; chiefly used in things where art is employed; to nourish or bring up; 20 v. 40, "And that thou mightest be brought up under my eye;" a similar meaning also pertains to the IV. f. صُنِعَ n.a. An act, that which is done; For the elliptical expression صُنِعَ آلَهُ at 27 v. 90 see وَصِيَّةٌ; see also a similar ellipse at 4 v. 121. صَنَعَةٌ An art. مَصَانِعُ (2nd declension) plur. of مَصْنَعٌ A cistern, also a palace, citadel or other fine building.—إِسْتَنْعَ VIII. D. S. Gr. T. 1, p. 222, To appoint as agent (with acc. and pl.).

صَمَمَ To be foul (a smell). أَصْنَامٌ plur. of صَنَمٌ An idol.

صِنَوٌ or صِنَوٌ A palm or other tree springing from the same root as others; Plur. صِنَوَانٌ; no verbal root.

صَهَرَ aor. a. To injure by its heat (the sun), to dissolve. صِهْرٌ Relationship by marriage.

صَابَ aor. o. To pour forth, hit the mark. صَوَابٌ That which is right. صَيْبٌ A rain-cloud.—

أَصَابَ IV. To overtake, happen to, befall, fall upon (with acc.); To will, as at 38 v. 35; to happen, 57 v. 22; To affect injuriously, as at 3 v. 113 أَصَابَتْ حَرَّتٌ, "It strikes (or injures) the corn;" To meet with, as at 3 v. 159 قَدْ أَصَبْتُمْ مَغْلِبًا, "Ye had already met with two pieces of good fortune equivalent to it," viz. at Bedr, where the forces under Moḥammad had not only slain seventy of the Koreish, but had also taken an equal number prisoners; of this they are reminded when murmuring at the loss they sustained at Ohod; To send down, pour down upon, afflict or punish (with acc. and ب), as أَصَابَهُمْ يَدُ نُوَيْبٍ 7 v. 98, "We could punish them for their sins;" نَصِيبٌ The corn; 12 v. 56, "We pour down our mercy upon whom we please." مُصِيبٌ part. act. That which happens. مُصِيبَةٌ An accident, misfortune, calamity.

صَاتَ aor. o. and a. To emit a sound. صَوْتٌ n.a. A sound, voice; Plur. أَصْوَاتٌ.

صَارَ aor. o. To incline or turn—a thing—towards (with إِلَى); To divide, dissect. صَوْرٌ A trumpet. صُورَةٌ Plur. صُورٌ A form.—صَوَّرَ II. To form, fashion (with acc. and فِى). مُصَوِّرٌ part. act. One who forms. الْمُصَوِّرُ The Fashioner, a name of God.

صَاعَ aor. o. To measure with a صَاعٌ containing about four pints. صَوَاعٌ A drinking cup.

صَافَ aor. o. To bear wool. أَصَوَافٌ plur. of صَوْفٌ Wool, a fleece.

صَامَ aor. o. To fast; 2 v. 181, "Let him fast (during) it," for فَيْدٍ, D. S. Gr. T. 2, p. 389. صِيَامٌ ns.a. A fast, the act of fasting. صَائِمٌ part. act. One who fasts.

صَاحَ aor. i. *To shout*. صَاخَةٌ n.a. A shout, a blast, a terrible and mighty noise, also a punishment from Heaven.

صَادَ aor. i. and a. *To hunt*. صَيْدٌ Game, the produce of the chase, including fish.—إِصْطَادٌ for إِصْطَادَ VIII. D. S. Gr. T. 1, p. 222, *To hunt*.

صَارَ aor. i. *To become*; to go, tend towards (with إِلَى) مَجِيرٌ n.a. The act of going, a journey, departure; also as a noun of time and place,

the place to which any one goes, or at which one arrives; at 25 v. 16 it may be rendered "a retreat."

صَاصَ aor. i. *To produce imperfect dates* (a palm-tree). صَيَاصَ for صَيَاصِي plur. of صَيْصَةٍ or صَيْصِيَةٍ A castle, or defensive work.

صَافَ aor. i. *To pass the summer*. صَيْفٌ n.a. The summer.

ض

ضَافَ Plur. ضُفَانٌ Sheep; no verbal root.

ضَبَعَ aor. a. *To breathe hard in running*. ضَبْعٌ n.a. The act of panting.

ضَجَعَ aor. a. *To lie on the side*. مَضَاجِعُ (2nd declension) plur. of مَضْجَعٌ A sleeping place, resting place; at 3 v. 148 it alludes to the sleep of death.

ضَعِكَ aor. a. *To laugh, laugh at, ridicule* (with مِنْ) ضَاحِكٌ part. act. Laughing, one who laughs.

ضَمَا aor. o. *To appear conspicuously*; and ضَمِيَ aor. a. *To suffer from the heat of the sun*. ضَمَا or ضَمِيَ comm. gend. said by some to be the plur. of ضَمْعَةٌ Those hours of the morning which follow shortly after sunrise; at 91 v. 1 and 79 v. 29 it means the full brightness of the sun.

ضَدَّ aor. o. *To gain a law-suit*. ضِدٌّ Contrary, an adversary.

ضَرَّ aor. o. *To hurt, harm, injure*. ضَرٌّ n.a. Harm, hurt, injury, affliction. ضَرٌّ Harm, affliction, evil, adversity, famine, as at 12 v. 88. ضَرَرٌ

Hurt, inconvenience. ضَارَّ part. act. One who

hurts. ضَرَّاءُ fem. (2nd declension) D. S. Gr. T. 1, p. 402, Adversity, loss, tribulation.—

ضَارَّ III. *To hurt, annoy*; to put to inconvenience on account of (with acc. of pers. and ب). Note. In Surd verbs of this form there is no difference between the act. and pass. in the Aorist tense. ضَرَّارٌ n.a. Injury; ضَرَّارًا By violence. ضَارٌّ part. act. Injuring.—اِضْطَرَّ for اِضْطَرَّ VIII. D. S. Gr. T. 1, p. 222, *To compel*; to drive forcibly (with acc. and إِلَى); Pass. اِضْطُرَّ To be driven by necessity (with نِي or إِلَى) مُضْطَرٌّ part. act. or pass. One compelled by necessity; اِضْطُرَّ 27 v. 63, "Him who is compelled by his necessities" (to ask relief of God).

ضَرَبَ aor. i. *To beat, strike* (with acc. and ب); This is the primary meaning, but the verb admits of a great variety of interpretations, thus 14 v. 29, "God proponds as an example," or "puts forth a parable" (with مَا ضَرَبَ لِلرَّحْمَنِ مَثَلًا 16 v. 16); thns also at 43 v. 16, "That which they pass off upon the Merciful as being his similitude," viz. female children; in allusion to the angels, who were consid-

ered to be the daughters of God; **ضَرَبُوا فِي الْأَرْضِ** 3 v. 150, "They travelled in the earth;" here we may suppose an ellipse of **بَارِجِلِيمَ** or some similar word; so likewise in the expression **وَلْيَضْرِبَنَّ فِي سَبِيلِ اللَّهِ** 4 v. 96, "When ye are on the march in the cause of God's religion;" **وَلْيَضْرِبَنَّ بِحُجُرِهِمْ عَلَى جُيُوبِهِمْ** 24 v. 31, "And let them draw their veils over their bosoms;" **أَفَنَضْرِبُ عَنْكُمْ الذِّكْرَ** 43 v. 4, "Shall we then turn away from you our admonition;" **فَضْرَبَ بَيْنَهُمُ يَسُورَ** 57 v. 13, "And a separation shall be made between them by a wall;" **وَضْرَبَتْ عَلَيْهِمُ الْإِذَّةَ** 2 v. 58, "And vileness was stamped upon them." **ضَرَبَ** n.a. The act of striking, a blow, a going from place to place; at 47 v. 4 there is an ellipse of a verb, see D. S. Gr. T. 2, p. 460.

ضَرَعَ aor. a. *To be humble.* **ضَرِيعٌ** A plant growing in Hell, said to be more bitter than aloes, more fetid than a putrid corpse, and more burning than fire.—**تَضَرَّعَ** and **إِضْرَعَ** D. S. Gr. T. 1, p. 222, V. To humble one's-self, submit one's-self humbly to God. **تَضَرَّعَ** n.a. Innimity.

ضَعَفَ and **ضَعُفَ** aor. o. *To be weak.* **ضَعْفٌ** and **ضُعْفٌ** ns.a. Weakness, infirmity. **ضِعْفٌ** Plur. **أَضْعَافٌ** Like, an equal portion, a portion equal to another, or as much again, double; **إِنَّا لَأَذْنُفَاتُكَ فِعْفَعُ الْحَيَاةِ وَنِعْفَ الْمَمَاتِ** 17. v. 77, "Then we should verily have caused thee to taste an equal share (of the punishment) of this life, and an equal share (of the punishment) of death," i.e. a double punishment, the word **عَذَابٍ** being in both cases understood;

D. S. Gr. T. 2, p. 279; Dual **ضِعْقَانِ**, Ohligné **ضِعْقَانِ** Two equal portions, twofold. **ضِعْفَانِ** plur. of **ضِعْفٌ** comm. gen. Weak. **ضِعْفٌ** Plur. **ضِعْفَانِ** (2nd declension) Weak, infirm. **أَضْعَفَ** (2nd declension) comp. form, Weaker.—**ضَاعَفَ** III. To double, give double (with acc. and ل). **مُضَاعَفٌ** part. pass. Douhled. **مُضَاعَفٌ** part. act. IV. f. One who makes donhle.—**إِسْتَضْعَفَ** X. To think, repute, or esteem weak, and hence to ill-treat a person as if he were weak, to take advantage of his weakness, thus at 7 v. 149. **مُسْتَضْعَفٌ** part. pass. One who is found or held to be weak.

ضَعَفَ aor. a. *To repeat in a confused and jumbled manner.* **ضِعْفٌ** A handful of green and dry grass or other herbs; Plur. **أَضْعَافٌ** Things confusedly mixed together; **أَضْعَافُ أَحْلَامٍ** 12 v. 44, "Confused dreams."

ضَغِنَ aor. a. *To dislike.* **أَضْغَانٌ** plur. of **ضَغْنٌ** Ill-feeling, hatred.

ضَنَدَعَ A frog; Plur. **ضَفَادِعُ** (2nd declension); The grammatical root is **ضَنَدَعَ** *To contain frogs (water).*

ضَلَّ aor. i. To err (with ب); to wander away, go astray from (with acc. or with عَن); to err against (with عَلَى); to go from the thoughts or be forgotten, as at 17 v. 69; to leave in the lurch (with عَن); to lie hidden (with فِي), as at 32 v. 9. **ضَلَّ** part. act. One who errs or goes astray. **ضَلَالٌ** and **ضَلَالَةٌ** Error, mistake. **أَضَلَّ** (2nd declension) comp. form, One who goes more astray; For the Rules of Syntax affecting the comparative and superlative forms see D. S. Gr. T. 2, p. 301.—**تَضَلَّلَ** n.a. II. f. Error.—**أَضَلَّ** IV. To cause to err, seduce, lead astray from (with double acc. or acc. and

عَن) as قَاتَلُونَا أَلْسِيْلًا 33 v. 67, "And they have seduced us from the right path;" The l is here added to أَلْسِيْل to assist the rhyme; D. S. Gr. T. 2, p. 497; أَصْلُ أَعْمَالِكُمْ 47 v. 1, "He has made their (good) works to be of none effect;" to seduce through or by means of (with ب) مُغِلّ part. act. One who seduces.
 قَمَّ aor. o. To draw close, to hug (with acc. and إِلَى); وَأَصْمَمَ يَدَكَ إِلَى جَنَاحِكَ 20 v. 23, "Draw thine hand close under thine arm."
 قَمَّر aor. o. To be slender. قَمَّار part. act. That which is slender, or tucked up in the belly.
 قَسَّ aor. a. and i. To be tenacious or grasping. قَسِين Greedy, avaricious, grudging; وَمَا هُوَ عَلَى الْقَسِيْبِ بِضَنِيْن 81 v. 24, "And he does not act grudgingly in the communication of the secrets;" some copies have بِضَنِيْن, "He had no suspicion of the secrets."
 قَنَك To be narrow. قَنَك n.a. comm. gend. Narrow, wretched.
 قَمِيَّ To be without breasts and barren (a woman), and therefore like a man.—قَمَاهُ III. for قَمَاهُ

(the primitive form قَمَّ is not found), To resemble, D. S. Gr. T. 1, p. 236. Note. The word يَضَاجُونَ 9 v. 30 is also spelt يَضَاجُونَ without the hamza.
 قَامَّ aor. o. To shine. قِيَاء Light. قَامَّ IV. To enlighten, illuminate.
 قَارَّ aor. i. To injure. قَمَر n.a. Harm, injury.
 قَارَّ aor. i. To defraud. قَمَرِي for قَمَرِي D. S. Gr. T. 1, p. 112 (2nd declension), An unfair apportionment.
 قَاع aor. i. To perish. قَاع IV. To suffer to perish, neglect, be unmindful of.
 قَاف aor. i. To become a guest. قَاف n.a. sing. and plnr. A guest, gnests.—قَاف II. To entertain a guest.
 قَاف aor. i. To be narrow, straitened; وَضَاعَ بِهِمْ ذُرْعًا 11 v. 79, "And he was powerless to (protect) them;" قَافَتْ عَلَيْهِمُ الْأَرْضُ 9 v. 119, "The earth became straitened for them." قَاف n.a. Trouble, grief. قَاف Strait, narrow. قَاف part. act. That which becomes narrow or straitened.—قَاف II. To reduce to straits (with عَكَ of pers.).

ط

طَاوُت (2nd declension) Sanl, king of Israel.
 طَبَعَ aor. a. To seal, seal np (with عَكَ).
 طَبَّق aor. i. To cover. طَبَّق A state, condition. طَبَّق plnr. of طَبَّقَة The order of the Heavens, one above another; طَبَّقًا In order one above another.
 طَبَّق 3rd pers. fem. plur. of طَبَّق for طَبَّق q.v.
 طَحَّى aor. a. D. S. Gr. T. 1, p. 250, To expand, spread out.

طَرَج aor. a. To cast forth (with double acc.), as طَرَجُوهُ أَرْضًا 12 v. 9, "Cast him forth into a (distant or unknown part of the) earth."
 طَرَد aor. o. To drive away; the word طَرَدَهُمْ is put in the subjunctive at 6 v. 52 as being what the grammarians call جَوَابُ الْاَنْفَى; for this use of the subjunctive after ط see D. S. Gr. T. 2, p. 26, where the above-named passage is quoted.
 طَارَّ part. act. One who drives away.

طَرَفٌ aor. i. *To avert.* طَرَفٌ n.a. An eye, a glance, sight of the eyes. أَطْرَافٌ Plur. طَرَفٌ The extremity, extreme part or verge, border; طَرَفِيَّيْنِ 11 v. 116, "The two extremities of the day," morning and evening.

طَرَقٌ aor. o. *To come by night.* طَارِقٌ part. act. That which appears by night. طَرِيقٌ comm. gend. A way, a road. طَرِيقَةٌ Plur. طَرَائِقُ (2nd declension) A path, line of conduct, behaviour; أَكْثَرُهُمْ طَرِيقَةٌ 20 v. 104, "Those most eminent for their good conduct;" سَبْعَ طَرَائِقَ 23 v. 17, "Seven tracts," meaning the seven Heavens; طَرِيقَةٌ is also used with a plur. signification for Chiefs, Princes; ibns at 20 v. 66.

طَرَا aor. o. *To come from afar;* and طَرَى aor. a. *To be recent.* طَرِيٌّ Fresh.

طس Initial letters of the 27th chapter, pronounced طَّ Seen, see آتَم.

طسم Initial letters of the 20th and 28th chapters, see طس.

طَعِمَ aor. a. *To eat, taste;* لَيْسَ جُنَاحٌ فِيمَا كَعِمُوا 5 v. 94, "There is no sin in that they have tasted" (that which had not at that time been forbidden them). طَاعِمٌ part. act. One who eats. طَعْمٌ n.a. Taste, and كَعَامٌ n.a. Food, the act of eating, as at 5 v. 97. أَطْعَمَ IV. *To feed, give food to* (with double acc.); أَطْعَمَهُمْ وَنَ 106 v. 3, "Who hath provided them with food against hunger." أَطْعَامٌ n.a. The act of feeding; At 2 v. 180 and 5 v. 96 كَعَامٌ also appears to bear this meaning, and may then be considered as another noun of action of the IV. f. — اسْتَعْمَ X. *To ask for food* (with double acc.).

طَعَنَ aor. a. and o. *To pierce with a spear,* to

speak ill of (with *فِي* of pers.). طَعْنٌ n.a. Evil speaking.

طَغَا aor. o. and طَغَى aor. a. *To transgress, exceed all bounds* (in wickedness); to wander from its orbit, applied at 53 v. 17 to the eyesight; to overflow, as at 69 v. 11. طَغْيَانٌ n.a. Transgression, the being exceedingly wicked. طَاغٍ for طَاغِيٌّ part. act. One who is excessively impious, a transgressor. طَاغِيَّةٌ A storm of thunder and lightning of extreme severity. أَطْعَى comp. form for أَطْعَى (2nd declension) Most extravagant in wickedness. طَغْوَى Excess of impiety, as كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا 91 v. 11, "The tribe of Thamood accused (Sàleh) of falsehood by reason of their extreme wickedness." Note. The names of Arab tribes are feminine. طَاغُوتٌ Tagboot, a word which with the sing. form has sometimes a plur. signification, and then means Idols, demons, or whatever is worshipped besides God, and particularly the two Idols worshipped by the people of Mecca; at 4 v. 63 it is used in the sing., and is there said to refer to a certain Jew named طَغُوتُ بْنُ الْأَنْزَلِ, either from his exceeding wickedness, or because a judgment given by him would be prompted by the Devil. — أَطْعَى IV. *To cause to transgress, to make one a transgressor.*

طَفٌ *To be near.* — تَطْفِيفٌ n.a. II. f. The giving short measure. طَفَّفَ part. act. One who gives short measure.

طَفَى aor. a. *To be extinguished.* — أَطْفَأَ IV. *To extinguish* (with acc. and *بِ*).

طَفَيْنِ aor. a. *To begin.*

طَفْلٌ *To be of a tender age.* طِفْلٌ sing. and plur., though we also find the plur. أَطْفَالٌ Very young children, infants.

طَلَّ *To moisten the ground (dew).* طَلَّ Dew.

كَلَبَ aor. o. *To seek*; at 7 v. 52 it means to follow up. طَلَبَ n.a. The act of searching for. طَالِبَ part. act. A petitioner. مَطْلُوبَ part. pass. Petitioned.

طَلَحَ aor. a. *To be weary.* طَلَحَ n.a. A Plantain or Banana tree, according to some the Acacia or Egyptian thorn.

طَلَعَ aor. a. and o. *To ascend, rise—the sun,—(with عَكَى) طَلَعَ The spathe or sheath in which the flowers of the date-palm are enclosed, also the fruit when it first appears, or simply fruit, as at 37 v. 63. طُلُوعَ n.a. The rising. مَطْلَعُ n.a. The time of rising (of the dawn). مَطْلَعُ n.a. Place of the sun's rising.—أَطْلَعَ IV. To make manifest to any one, cause one to understand (with acc. of pers. and عَكَى of thing).—إِطْلَعَ for إِنْطَلَعَ VIII. D. S. Gr. T. 1, p. 222, *To mount up (with اَلَى); to penetrate (with acc.) as at 19 v. 81, where we have أَطْلَعَ "Has he penetrated?" for أَأَطْلَعَ, the أ of union being omitted after the interrogative* D. S. Gr. T. 1, p. 71; At 37 v. 52 is a passage which is read and interpreted in various ways, see D. S. Gr. T. 2, p. 185, but adopting the reading given by Flügel هَلْ أَنْتُمْ مُنْظِرُونَ تَطْلَعُ, the meaning will be "Will ye look down (upon the inhabitants of Hell)?—and he shall look down," (pret. for fut.); in this sense the verb governs its complement with عَكَى; so likewise when it means to mount above, come upon, or meet with. مَطْلَعُ part. act. One who looks down upon.*

طَلَّقَ aor. o. *To be divorced.* طَلَّقَ n.a. Divorce.—طَلَّقَ II. To divorce. مَطْلُوقَةٌ fem. part. pass. A woman who is divorced.—إِنْطَلَقَ VII. To depart, go one's way, to be free or loose, as at 20 v. 12.

طَمَّ aor. o. and i. *To be much.* طَامَةٌ A calamity; 79 v. 34, "The very great calamity," viz. The last Judgment.

طَمَّتْ aor. o. and i. *To deflower a virgin.*

طَمَسَ aor. o. and i. *To obliterate, put out (the eyes), as at 54 v. 37; At 4 v. 50 it means to deface the features; to destroy utterly (with عَكَى).*

طَمِعَ aor. a. *To desire (with اَنْ) طَمِعَ n.a. Desire, a hoping or longing for; at 13 v. 13 طَمِعًا means "causing you to be full of hope (for rain)."*

طَمَنَ *Quiet; whence comes طَمْنَانٌ (quadriliteral) To rest.*—إِطْمَأَنَّ IV. *To be quiet, rest securely in, or satisfied with (with ب) 4 v. 104, "And when ye are secure (from danger);" 2 pers. plur. pret. D. S. Gr. T. 1, p. 231. مُطْمَئِنِّنَ part. act. One who rests securely, or enjoys peace and quiet.*

طَهَ Initial letters and name of the 20th chapter, pronounced Ṭā' Hā', see اَتَمَ.

طَهَّرَ *To remove; aor. o. To be pure, free from her courses (a woman).* طَهْرٌ n.a. Puro. أَطْهَرَ (2nd declension) comp. form. More pure, see D. S. Gr. T. 2, p. 304. طَهَّرَ II. *To purify, cleanse.* تَطْهِيرٌ n.a. Purification. مُطَهِّرٌ part. act. One who frees from impurity. مُطَهَّرٌ part. pass. Purified, freed from impurity, clean, pure.—طَهَّرَ V. D. S. Gr. T. 1, p. 220, *To purify one's-self, keep one's-self pure; 5 v. 9, imperat. "Then purify yourselves" (by washing the entire body).* مَطْهَرَةٌ or مَطْهَرٌ part. act. Those who purify themselves, or are clean, pure.

طَارَ aor. o. *To be firm and immoveable.* طَارٌ A mountain.

طَارَ aor. o. *To approach.* طَوْرٌ A mountain; طَوْرٌ

سَيْنَا or سَيْنِينَ طُور Mount Sinai; it is also called **أَطْوَر** plur. of **طَوْر** A condition or state; **أَطْوَرًا** 71 v. 13, "He created you after a variety of states or stages of existence;" beginning with the formation of Adam.

طَاعَ aor. o. and a. To be obedient; to hearken to (intercession), as at 40 v. 19. **طَاعَ** Obedient; **طَاعًا** With willing obedience. **طَاعَةً** Obedience. **طَائِعٌ** part. act. One who is obedient, obedient. — **طَوَّعَ** II. To permit, consent to (with acc. and ل of pers.). — **أَطَاعَ** IV. To obey. **مُطَاعٌ** part. pass. Obedient. — **طَوَّعَ** V. To give one's-self obediently or willingly to perform (a good work). **مُطَوَّعٌ** part. act. D. S. Gr. T. 1, p. 327, One who gives himself willingly to perform (a good or charitable action). — **إِسْطَاعٌ** and **إِسْتِطَاعٌ** X.,—though some have considered the latter to be a variation of the IV. f., D. S. Gr. T. 1, p. 224,—To be able, have power, be capable of (with acc. or acc. and عَلى), as **لَمْ تَسْطِعْ عَلَيْهِ**, 18 v. 81, "That which thou wast not able to bear patiently;" It is also used with **أَنْ** or with acc. and ل; instances of both occur at 18 v. 96; or with acc. and إِلَى as at 3 v. 91; At several places in the 18th chapter it is found with **مَعَ** of pers. and acc. of thing; thus in the 66th verse **مَعَ صَبْرًا** "Thou wilt not be able to have patience with me;" In translating such sentences as the above it is frequently necessary to supply a verb according to the context, thus **فَلَا يَسْتَطِيعُونَ سَبِيحًا** 17 v. 51, "But they were not able (to find) a ground of reproach (against thee)." A note explanatory of some of the above modes of construction will be found in De Sacy's Grammar, T. 2, p. 170.

طَافَ aor. o. To go round about, encompass (with عَلى); to go about, circulate (with بَيْنَ). **طَافٌ** part. act. One who goes round about or encompasses; at 68 v. 19 it means a common destruction surrounding all; see also **طَائِفٌ**. **طَائِفَةٌ** A part, some, a party, a people, a company or hand of men from 2 to 1000, according to different authorities. **طَوْنٌ** The Deluge, a common destruction or calamity which embraces all. **طَوَّافٌ** One who goes about (to serve another). — **إِطْرَفَ** V. D. S. Gr. T. 1, p. 220, To go round about (with ب). —

طَافَ aor. o. To be able. **طَائِدَةٌ** Power, strength. — **طَوَّقَ** II. To twist a collar; **سَيِّطَوْنُ مَا يَجُولُوا بِهِ** 3 v. 178, "They shall have that which they have covetously withheld twisted as a collar about their necks," *lit.* "they shall be bound with it for a collar." — **أَطَاعَ** IV. To be able (to do a thing, with acc.).

طَالَ aor. o. To be long, to last long, or be prolonged (with عَلى of pers.). **طَوْرٌ** Plenty of wealth, a sufficiency of means, Power, as at 40 v. 3. **طَوَّلَ** n.a. Height. **طَوِيلٌ** Long. — **تَطَاوَلَ** VI. To be prolonged (with عَلى of pers.).

طَوَّى aor. i. To roll up. **طَوًى** n.a. The act of rolling up. **طَوًى** Toowa, name of a valley near Mount Sinai. **مُطَوًى** part. pass. Rolled up.

طَابَ aor. i. To be good, pleasing (with ل); **فَإِنْ طَابَ** 4 v. 3, "And if they kindly give you up any portion of it of their own free will," *lit.* "if they are good to you concerning any portion," etc. **طَوْبَى** (2nd declension) Good fortune, happiness. **طَيِّبٌ** Good, agreeable, sweet and clean, happy, favourable.

طَارَ aor. i. To fly. طَيْرٌ generic noun, Birds. Note. Verbs having for subject a noun of this description may be put in the fem. D. S. Gr. T. 2, p. 233; According to some there are two words of this form, one in the sing. meaning a bird, as at 3 v. 43, and the other an irregular plur. of طَائِرٌ, meaning Birds. طَائِرٌ part. act. A flying thing, an omen, and especially an evil

one.—طَائِرٌ or طَائِرٌ V. D. S. Gr. T. 1, p. 220, To augur evil, draw an evil augury from (with ب) مُسْتَطِيرٌ part. act. X. f. That which spreads itself far and wide.

طَافَ aor. i. To appear (a spectre). طَافٌ part. act. A spectral appearance of the Devil, an instigation of the Devil; see طَافَ for طَوَّفَ. طَافَ aor. i. To plaster with clay. طِينٌ Clay.

ظ

ظَنَّ To migrate. ظَنٌّ n.a. Migration.

ظَفَرَ aor. i. To claw with the nails. ظَفْرٌ A nail or claw; ظَفْرٌ 6 v. 147 is translated by Sale "having an undivided hoof," but it may be doubted whether the words will bear this interpretation; a better translation would seem to be "having claws or nails," as wild beasts or camels.—ظَفَرَ IV. To give the victory to (with acc. of pers. and عَكَى).

ظَلَّ aor. a.; 2nd pers. sing. pret. ظَلَلْتُ or ظَلَلْتُ for ظَلَلْتُ D. S. Gr. T. 1, p. 228, To continue all day, become (with aor. of verb following).

ظِلٌّ Shade. ظِلٌّ Plur. ظِلَلٌ A covering, roof.

ظِلٌّ sing. and plur. Shadows, shady groves.

ظِلٌّ Shady.—ظَلَّلَ II. To overshadow—with clouds—(with acc. of thing and عَكَى of pers.).

ظَلَمَ aor. i. To wrong, injure; to be unjust, oppressive, or tyrannical towards any one (with acc. also with ب, or with acc. of pers. and ب); to be guilty of injustice, to act wickedly; to be wanting in, or fail, as ظَلَمَ 18 v. 31, "Nor did they fail in any of it." ظَلَمَ Injustice, tyranny, obscurity. ظُلُمٌ Plur. ظُلُمَاتٌ Darkness. ظُلُمٌ Unjust.

ظَلَمَ Very unjust. ظَالِمٌ part. act. One who treats unjustly (with لِ). ظَلَمَ (2nd declension) comp. form, More unjust. مَظْلُومٌ part. pass. Unjustly treated.—ظَلَمَ IV. To injure; to be dark (with عَكَى). مَظْلُومٌ part. act. One who is in the dark.

ظَمِنَ aor. a. To thirst. ظَمْنٌ n.a. Thirst. ظَمِنَ (2nd declension) D. S. Gr. T. 1, p. 403, Very thirsty.

ظَنَّ aor. o. To think, be of opinion, imagine (with acc. or ب, or with أَنْ); for the construction ظَنُّوا مَا لَهُمْ مِنْ مَّجِيبٍ 41 v. 48, "They shall perceive that there is no way of escape for them," see D. S. Gr. T. 2, p. 297. ظَنَّ Plur. ظَنُّونَ Opinion. ظَنَّ part. act. One who forms an opinion.

ظَهَرَ aor. a. and i. To appear, be manifest (with فِي); to help, mount, ascend (with acc. or عَكَى); to get the better of, know, distinguish (with عَكَى). ظَهَرَ Plur. ظُهُورٌ The back. ظَاهِرٌ part. act. One who is manifest, that which is apparent, outward (speech), as at 13 v. 33; clear, conspicuous, victorious; ظُهُورٌ 34 v. 17, "Conspicuous cities," or "cities connected

one with another by a track called ظہر;
ظاہرہ Outwardly. ظاہر A helper. ظہیرہ
Mid-day heat. ظاہرنا Thrown behind the back,
with neglect. ظاہر III. To assist (with acc.
and علی); to divorce a wife, with the words
اُظہر—اُنْتُ عَلٰی كَظَہِرِ امی see 58 v. 2. اُظہر IV. To

make one acquainted with (with acc. of pers.
and علی of thing); to cause to appear (with
فی), as at 40 v. 27; to enter on the period of
noon, as at 30 v. 17; to render superior (with
acc. and علی). VI. To assist one another
against (with علی and ب).

ع

عَبَّ aor. a. To mix scents; to be solicitous about
(with ب).

عَبَّط aor. a. To amuse one's-self. عَبَّط n.a.
Sport, jest.

عَبَد aor. o. To adore, worship. عَبَد Plur. عَبِيد A
servant; and Plur. عَبَاد Servants, especially
of God. عَابَد part. act. A worshipper. عِبَادَة
Service, worship. عَبَد II. To enslave.

عَبَّر aor. o. To pass over; to interpret (with ل).
عَابِرِينَ for عَابِرِ An instructive warning.
oblique plur. of عَابِر part. act. One who passes
over. عَبَّر VIII. To take warning.

عَبَس aor. i. To be austere, to frown. عَبَس Anstere,
dismal.

عَبَّرَ To glitter like the mirage. عَبَّرِي sing. and
plur. A kind of rich carpet.

عَبَّط aor. o. and i. To be angry. عَبَّط part. pass.
IV. f. Received into favour. عَبَّط X. To
beg for favour, receive into favour, invite any
one to make himself acceptable.

عَدَّ To be prepared. عَدَّ Ready. عَدَّ IV. To
prepare (with acc. of pers. and ل).

عَنَّ aor. o. To be old. عَنَّ Ancient.

عَنَل aor. i. and o. To drag violently (with acc. and
إلى). عَنَل Violent, cruel.

عَنَّا aor. o. To be proud, insolent, to offer an insolent
opposition, to exceed all bounds—in impiety—
(with عَن). عَنَّا n.a. Insolence, pride. عَاب
for عَابِي, Fem. عَابِيَّة part. act. Exceeding,
violent. عَنَّى A decrepit old man, an obstinate
rebel.

عَثَرَ aor. o. To stumble; to perceive (with علی).—
عَثَرَ IV. To make one acquainted with a thing,
or cause one to understand (with علی of pers.).

عَا aor. a. i. and o. To do evil (with فی).

عَجِبَ aor. a. To wonder (with مِن, or with اَنْ of
following verb). عَجَبَ, عَجَبَ, and عَجِبَ
Wonderful. عَجِبَ IV. To delight, please.

عَجَزَ aor. i. To be weak. عَجَزَ An old woman.
عَجَزَ Roots of palm-trees. عَجَزَ part. act.

III. f. One who baffles, or makes of none effect.

عَجَزَ IV. To weaken, to be unable, to frus-
trate, find one to be weak; 8 اِنَّهُمْ لَا يَعْجِزُونَ

v. 61, "Verily they shall not find (God) to be
weak," or "frustrate (his decree);" for the
ellipse of the complement see D. S. Gr. T. 2,
pp. 121 and 454; it is also found with the
acc. and فی. عَجِزَ for عَجِزِينَ oblique plur.
of عَجِز part. act. One who weakens or frus-
trates.

عَجَفَ aor. i. and o. *To emaciate.* عَجَافٌ plur. of عَجَفَةٌ fem. of أَتَجَفُّ (2nd declension) Lean; at 12 v. 43 the word agrees with بَقَرَاتٌ understood.

عَجَلَ aor. a. *To hasten, accelerate* (with acc., or with إِيًّا); to be hasty or act hastily (with عَلى); to hurry over (with بِ), as عَجَلَ بِهِ 75 v. 16, "That thou mayest hurry over it," viz. the receiving of the Korán from the Angel Gabriel. عَجَلَ Precipitation. عَجَلٌ A calf. عَاجِلٌ part. act. That which hastens away, transitory. عَجُولٌ Hasty.—عَجَلَ II. *To cause to hasten, give beforehand* (with acc. and لِ). عَجَلَ IV. *To cause to hasten* (with acc. of pers. and عَن). عَجَلَ V. *To be in a hurry.*—عَجَلَ X. *To seek or desire to hasten* (with لِ of pers. and بِ of thing), as وَ تَسْعَى لَهُمْ 46 v. 34, "Neither desire to hasten (their punishment) for them;" the first complement تَأْذِيبٌ being understood; D. S. Gr. T. 2, p. 454; to urge one to make haste in doing anything (with acc. of pers. and بِ of thing). عَجَلَ u.s. The desire of hastening; عَجَلَ لَهُمْ 10 v. 12, "According to their desire of hastening;" D. S. Gr. T. 1, p. 503.

عَجَمَ aor. o. *To try by biting.* عَجَمٌ (2nd declension) A barbarian, a foreigner, one who speaks Arabic imperfectly. عَجَمِيٌّ Barbarous, foreign.

عَدَّ aor. o. *To number, reckon, reckon up* (with acc. and لِ of pers.). عَدَّ u.s. A number, computation, determined number. عَدَدٌ A number. عِدَّةٌ A number, prescribed term. عَدَّ A provision. عَادَ part. act. One who keeps an account. مَعْدُودٌ part. pass. Determined, computed.—عَدَّ II. *To prepare, or lay up any*

thing against the future.—عَدَّ IV. *To prepare, arrange* (with acc. and لِ); عَدُّوا 8 v. 62, "Prepare ye!" for عَدُّوا imperat. see D. S. Gr. T. 1, p. 230.—عَدَّ VIII. *To reckon or fulfil a term.*

عَدَسَ aor. i. *To minister.* عَدَسٌ generic nonn, Lentils.

عَدَلَ aor. i. *To deal justly* (with بِ or بَيْنَ); to establish justice (with بَيْنَ), as at 42 v. 14; to swerve from justice, as at 4 v. 134; to hold as equal (with acc. and بِ), as at 6 v. 1, where the first complement "other Deities" is understood; to pay as an equivalent, as at 6 v. 69; to dispose aright, as at 82 v. 7. عَدْلٌ n.a. Justice, recompense, ransom, equivalent, compensation; عَدْلٌ ذَلِكُ 5 v. 98, "Instead thereof."

عَدَنَ aor. i. and o. *To abide constantly.* عَدْنٌ n.a. A perpetual abode, Eden, Paradise.

عَدَا aor. o. *To pass by; to transgress* (with فِي); to turn aside (with acc. and عَن). عَدُوٌّ u.s. Malice, wickedness. عَادٍ for عَادٍ part. act. A transgressor. عَادِيَاتٌ Swift mares. عَدَاوَةٌ Eumity. عَدُوٌّ The side of a valley. عَدَوَانٌ Injustice, hostility. عَدُوٌّ Plur. أَعْدَاءُ An enemy; The sing. عَدُوٌّ is sometimes put for the plur., thus at 18 v. 48 عَدُوٌّ لَهُمْ "And they are your enemies."—عَادَى III. *To be at enmity with.*—عَدَى V. *To transgress.*—عَادَى VIII. *To be wicked, to transgress* (with acc. or فِي or with عَلى of pers.). مَعْدِيٌّ part. act. Wicked, a transgressor.

عَذَبَ aor. i. *To hinder.* عَذَبٌ n.a. Fresh, sweet. عَذَابٌ Punishment, torment.—عَذَبَ II. *To punish* (with acc. of pers. and بِ of instrument, as also of crime, or with فِي); it is

sometimes found with the double acc. thus
أُعَذِّبُهُ عَذَابًا لَا أُعَذِّبُهُ أَحَدًا 5 v. 115, "I will
punish him with a punishment, with which I
will punish no one (else);" to afflict, as at 20
v. 49. مُعَذِّبٌ part. act. One who punishes.
مُعَذَّبٌ part. pass. Doomed to punishment.

عَذْرٌ aor. i. To excuse. عَذْرٌ n.a. An excuse. مَعْذِرَةٌ
An excuse. مَعْذِرٌ (2nd declension) plur. of
عَذْرٌ Excuses. مَعْذِرٌ part. act. II. f. Uttering
excuses. اِغْتَذَرَ VIII. To excuse one's-self
(with إِلَى of pers.).

عَرٌّ aor. i. To be scabby. مَعْرَةٌ A crime. مَعْرٌ part.
act. VIII. f. One who does not beg, though
poor.

عَرَبٌ aor. i. To eat; and عَرَبٌ To be pure Arabic
and free from faults (a speech). عُرْبٌ Be-
loved wives, plur. of عُرُوبٌ. عَرَبِيٌّ Arabic,
an Arahian. أَعْرَابٌ plur. no sing. The Arabs
of the desert.

عَرَجٌ aor. o. To mount, ascend (with إِلَى or فِي).
مَعَارِجٌ (2nd declension) Lame from birth.
مَعَارِجٌ (2nd declension) plur. of مَعْرَجٌ A ladder, place
of ascending, stairs.

عَرَجَنٌ To stamp cloth with the figure of date-stalks.
عُرْجُونٌ A dry date-stalk.

عَرَّشٌ aor. i. and o. To construct, build houses.
عَرْشٌ n.a. A throne; Plnr. عُرُوشٌ Foundations,
props, supports. مَعْرُوشٌ part. pass. Supported
on trellis-work.

عَرَضٌ aor. i. To happen, come against; to propose,
set before (with acc. and لِ or عَلَى). عَرْضٌ n.a.
Breadth, extent; عَرْضًا In an extended manner.
عَرَضٌ Temporal goods or advantage, this
world's gear. عَرَضٌ 2 v. 224, Object, butt, or
impediment, according to different renderings.

عَارِضٌ Much, many. عَارِضٌ A cloud traversing
the sky.—عَرَضٌ II. To make an offer (with بِ).
—أَعْرَضَ IV. To turn aside, decline to do a
thing, leave it undone (with عَنْ). اِئْتَرَأَصْ n.a.
A turning away, aversion. مَعْرِضٌ part. act.
One who turns away from, averse.

عَرَفَ aor. i. To know, discern (with acc. and بِ or
فِي); The difference between عَرَفَ and عَلِمَ
is that the former refers to distinct and specific
knowledge, while the latter is more general;
hence the opposite to عَرَفَ is أَنْكَرَ To deny, and to
عَلِمَ جَهْلٌ To be ignorant. عَرَفَ Known, just,
a benefit; عَرَفًا 77 v. 1, "In a continual series,"
or according to another reading, "Conferring
benefits;" Plur. with the article اَلْأَعْرَافُ
The walls which divide Paradise from Hell.
عَرَفَاتٌ Name of a mountain near Mecca, said
to be so named because of the recognition
which there took place between Adam and
Eve, after a separation of 200 years. مَعْرُوفٌ
part. pass. Known, recognized, honourable,
good, befitting, a kindness; the opposite to
مُنْكَرٌ II. To acquaint, make known
(with acc. of thing and لِ of pers.).—تَعَارَفَ VI.
To know one another (with بَيْنَ).—اِغْتَرَفَ VIII.
To confess, acknowledge (with بِ).

عَرِمَ aor. o. To strip meat from off a bone. عَرِمٌ
plur. no sing. Mounds or dams for banking in
a body of water; اَلْعَرِمُ Name of an inunda-
tion which destroyed the city of Sabá.

عَرَا aor. o. To come upon. عُرُوَّةٌ A handle.—اِغْتَرَى
VIII. To come down upon, afflict (with acc.
of pers. and بِ).

عَرَى aor. i. To come upon; and عَرَى aor. a. To be
naked. عَرَاً A bare place.

عَزَّ aor. i. *To be rare, precious*; to get the better of (with acc. of pers. and *فِي*). عِزٌّ n.a. Power, glory. عِزْرَةٌ Power, honour, pride. عِزْرٌ Plur. عِزْرَةٌ Mighty, excellent, troublesome; grievous, as at 9 v. 129 (with *عَلَى*). أَعَزُّ (2nd declension) More excellent, mightier, worthier, most powerful; Fem. عَزَى (2nd declension); أَلْعَزَى El 'Uzza, name of an idol of the Pagan Arabs. —عَزَزَ II. To give additional power, to corroborate (with *بِ*). —أَعَزَّ IV. To render powerful. عَزَبَ aor. o. and i. To be away from, be hidden (with *عَنْ*).

عَزَّ aor. i. *To reprehend*. عَزَّرَ Ezra. —عَزَّ II. To assist, honour.

عَزَلَ aor. i. To remove from a place or office, set aside. مَعَزَلٌ A place separate from the rest. مَعَزَلٌ part. pass. Removed. —إِعْزَلَ VIII. To separate one's-self from, remove one's-self from (with acc. of pers.).

عَزَمَ aor. i. To determine, resolve, purpose; to be determined on or decreed, as at 47 v. 23. عَزْمٌ n.a. Fixed determination; عَزْمُ الْأُمُورِ "God's fixed resolve concerning human affairs."

عَزَا aor. o. *To bring one back*. عَزَيْنَ oblique plur. of عِزَّةٌ A crowd, company, D. S. Gr. T. 1, p. 358.

عَسَرَ aor. i. and o. *To demand with harshness the repayment of a loan, to be difficult*. عَسْرٌ n.a. Difficulty. عَسِيرٌ Difficult, unlucky, grievous. عُسْرَةٌ Difficulty, distress; ذُو عُسْرٍ 2 v. 230, "One who finds a difficulty in paying a debt." عُسِيرٌ Difficult, dire, grievous. عُسْرَى (2nd declension) Wretchedness. —تَعَسَّرَ VI. *To be difficult*; to be in a difficulty; إِنَّ تَعَسَّرْتُ 65 v. 6, "If ye find yourselves in a difficulty;"

the particle *إِنْ* gives the preterite a future signification; D. S. Gr. T. 1, p. 181.

عَسَسَ To come on by night (as a wolf); quadriliteral verb derived from عَسَّ *To go round by night to keep watch*.

عَسَقَ preceded by *حَم* Initial letters at the commencement of the 42nd chapter, see *آلَم*.

عَسَلَ aor. i. and o. *To mix food with honey*. عَسَلٌ comm. gend. Honey.

عَسَى It may be, perhaps (with *أَنْ*), a verb of proximity used only in the preterite; D. S. Gr. T. 2, p. 213; حَلَّ عَسَيْتُمْ 2 v. 247, "Will it come to pass that ye?" "Would it have happened that ye?" 47 v. 24.

عَشَرَ aor. o. *To take away a tenth part*; aor. i. *To make ten by adding one to nine*. عَشْرٌ n.a. and عَشْرٌ fem.; عَشْرَةٌ and عَشْرَةٌ masc., Ten, a decade. *Note*. From three to ten inclusive the termination *ة*, which is generally the sign of the feminine, marks the masculine; These numerals usually agree in gender with the noun of which they express the number, but instances occur where this does not appear to be the case; thus at 6 v. 161 مَنْ جَاءَ بِأَحْسَنَةٍ "Whoever shall bring a good action shall have ten (good actions) equivalents of that which he has wrought;" Here, although the noun *أَحْسَنَةٍ* is masc. عَشْرٌ is fem. because it really refers to عَشْرَاتٌ understood; D. S. Gr. T. 2, p. 329; so also at 2 v. 234, where عَشْرًا agrees in gender with لَيْكِي understood. عَشْرُونَ Twenty. عَشَارٌ plur. of عَشْرَاءُ (2nd declension) Camels ten months gone with young. عَشِيرٌ A companion. عَشِيرَةٌ Kindred on the father's side. مَعْشَرٌ A company. مَعْشَارٌ The tenth part. —تَعَاشَرَ III. *To live with, associate with* (with acc. of pers. and *بِ*).

عَشَا aor. o. *To be purblind*; to withdraw from (with عَنَ). عِشَاءُ Commencement of darkness, evening. عِشِيْ Evening. عِشِيَّةُ An evening.

عَصَبٌ aor. i. *To surround*. عَصَبَةٌ A body of men from ten to forty. عَصِيْبٌ Grievous, heavy.

عَصَرَ aor. i. *To press (grapes)*. عَصْرٌ n.a. Age, time, afternoon.—عَصَارٌ n.a. IV. f. A whirlwind. مَعْصِرَاتٌ part. act. fem. plur. (Clouds) emitting or pressing out rain.

عَصَفَ aor. i. *To blow violently*. عَصْفٌ n.a. Leaves and stalks of corn, of which the grain has been eaten by cattle; عَصْفًا In violent gusts. عَامِصٌ part. act. Stormy, a tempestuous wind. عَامِصَةٌ A violent wind.

عَصَمَ aor. i. *To make a profit*; to preserve, save harmless (with acc. and وِنَ). عَصَمٌ plur. of عَصْمَةٍ Defence, guardianship. عَامِصٌ part. act. Defender.—عَصَمَ VIII. *To take hold on, cleave firmly to (with بَ)*.—عَصَمَ X. *To preserve one's-self from sin*.

عَصَا aor. o. *To strike one with a stick*. عَصَا fem. for عَصَوٌ and عَصَوَا A staff, rod. *Note.* و at the end of a word, when preceded immediately by fatha, does not take a vowel, but becomes quiescent, and is changed into ا in words of three letters, and into ي in words of four; where there is a tanween it is given to the preceding fatha, D. S. Gr. T. 1, p. 105; عَصَا plur. of عَصَا.

عَصَى aor. i. *To rebel, disobey (with acc. and لَ or acc. and فِي)*. عَصِيٌّ Rebellions. عَصِيَانٌ Rebellion. مَعْصِيَةٌ Disobedience.

عَضَّ aor. a. *To bite (with عَكَ 25 v. 29, or acc. and عَكَ 3 v. 115)*.

عَضَدَ aor. o. *To strike any one on the arm*. عَضْدٌ An arm, a helper.

عَصَلَ aor. a. o. and i. *To hinder a woman from marrying (with اَنَّ)*.

عَصَا aor. o. *To divide limb from limb*. عَصِيْنٌ oblique plur. of عَصَا A separate part. *Note.* Nonns from a defective root occasionally lose their last radical letter, which is then replaced by ة; thus عَصَوٌ becomes عَصَا; on passing into the plur. they regain the masc. form, thus عَصَوْنَ is the plural of عَصَا; D. S. Gr. T. 1, pp. 317 and 359.

عَطَفَ aor. i. *To incline towards, be well disposed towards*. عَطْفٌ A side.

عَطَّلَ *To be bare of ornaments (a woman)*.—عَطَّلَ II. *To deprive of ornament, leave without care*. مَعْطَّلٌ part. pass. Neglected.

عَطَا aor. o. *To take anything in the hand*. عَطَاةٌ A gift.—عَطَى IV. *To give (with double acc.)*; to be docile, as at 92 v. 5.—عَطَاكِي VI. *To undertake, or take (a sword) in the hand*, 54 v. 29.

عَظَّمَ *To give a dog a bone*; and عَظَّمَ *To be great*. عَظْمٌ n.a. A bone; Plur. عِظَامٌ. عِظِيمٌ Great, heavy. اَعْظَمَ (2nd declension) Greater, superior, highest in rank.—عَظَّمَ II. *To make great, honor*.—اَعْظَمَ IV. *To increase (with acc. and لَ of pers.)*.

عَفَّ aor. i. *To abstain from that which is unlawful or improper*.—تَعَفَّى n.a. V. f. Modesty.—اِسْتَفَّ X. same as عَفَّ.

عَفَّرَ aor. i. *To roll (one) in the dust*. عِفْرِيتٌ A daemon, an 'Efreet.

عَفَا aor. o. *To obliterate all traces (as the wind)*; to pardon (with عَنَ or لَ); to abound, as at 7 v. 93; to pass over, pass by (with عَنَ), as at 5 v. 18; to remit, as at 2 v. 238. *Note.* يَعْفُو is found in some copies for يَعْفُو 3rd pers.

sing. aor. ; this is called *أَلِفُ الْوَيْائِ* or alif of precaution, D. S. Gr. T. 1, p. 109. *عَفُو* n.a. Overplus, superfluity, 2 v. 217; pardon. *عَافِينَ* oblique plnr. of *عَافٍ* for *عَافُو* part. act. Forgiving. *عَفُو* Very forgiving.

عَقَبَ To strike on the heel; aor. o. To succeed. *عَقِبَ* Success; *خَيْرَ عَقِبًا* 18 v. 42, Lit. "The best as to success." *عَقِبَ* comm. gend. A heel, posterity; Plur. *أَعْقَابَ* Heels; *عَقِيْبِي* His two heels. *عِقَابَ* Punishment; *عِقَابِ* His two heels. *عَقَابِي* 13 v. 32, etc. "My punishment." *عَقَبَةٍ* A place hard of ascent. *عُقْبَى* (2nd declension) End, success, reward, as *عُقْبَى* The reward of Paradise. *عَاقِبَةٍ* End, issue, (fortunate) result; *عَاقِبَةُ الْأَذَارِ* same as *أَذَارِ* II. To retrace one's steps. *عَقَبَ* II. To retrace one's steps. *مُعَقِّبٌ* part. act. One who puts off or reverses; *مُعَقِّبَاتُ* Angels (of the night and day) who succeed each other.—*عَاقَبَ* III. To punish (with *بِ*); to succeed in turn, as at 60 v. 11; Pass. *عُوْقِبَ* To be punished or injured, as at 16 v. 127.—*أَعْقَبَ* IV. To cause to succeed or follow (with acc. and *فِي*).

عَقَدَ To tie in a knot, strike a bargain, make a compact, enter into an obligation. *عَقْدٌ* Plur. *عُقْدَةٌ* A compact. *عَقْدٌ* Plur. *عُقْدَةٌ* A knot, tie, obligation; *الْمُتَعَاتِلَاتُ فِي الْأَعْقَدِ* 113 v. 4, "The women who blow on knots," witches.

عَقَرَ aor. i. To wound, hamstring. *عَاقِرٌ* Barren (woman).

عَقَلَ aor. i. To keep back (a camel, by tying up the foreleg); aor. i. and o. To understand, to be ingenious, prudent, sagacious; *لَهُمْ نُكُوبٌ* 22 v. 45, "They have hearts to understand with."

عَقِمَ aor. o. To be barren (a woman). *عَقِيمٌ* Barren, childless (man or woman); grievous (day), as at 22 v. 54; destroying, blasting (wind), as at 51 v. 41.

عَكَفَ aor. i. and o. To keep back, detain (with *عَنْ*); to give one's-self up to (with *عَلَى*). *عَاكِفٌ* part. act. One who remains constantly in any place, an inhabitant, as at 22 v. 25; assiduously devoting one's-self to, as at 20 v. 97. *مَعْكُوفٌ* part. pass. Detained.

عَلَقَ aor. o. To cut off the top leaves of a tree, adhere to, hang from. *عَلَقٌ* Clotted blood.

عَلْتَةٌ A lump of clotted blood.—*مُعَلَّتَةٌ* part. pass. II. f. One in suspense.

عَلَّمَ aor. i. and o. To mark, sign; and *عَلِمَ* aor. a. To know (with acc. and *فِي*, also with *بِ*); to distinguish (with acc. and *بِ*); to be learned or knowing; For the difference between *عَلِمَ* and *عَرَفَ* see *عَرَفَ*. *عِلْمٌ* n.a. Science, knowledge, learning, art; *عِلْمُ الْإِسَاءَةِ* 43 v. 61, "A sign or means of knowing the last hour." *عَلَمٌ* A sign; Plur. *أَعْلَامٌ* Long mountains.

عَالِمٌ part. act. One who knows, or is wise.

عَلَمَةٌ A sign, mark. *عَالَمِينَ* oblique plur. of

عَالَمٌ A world; The worlds spoken of in the Korán are taken to mean the three species of rational creatures, viz. men, genii, and angels.

عَلِيمٌ Learned, knowing, wise; Plur. *عُلَمَاءُ* (2nd declension). *عَلِيمٌ* Very learned, wise or knowing. *أَعْلَمُ* (2nd declension) comp. form, More or most wise or knowing (with *بِ*).

مَعْلُومٌ part. pass. Known, predetermined.—*عَلِمَ* II. To teach (with *بِ*, or with double acc., or with acc. and *وَنَ* or *بِ*). *مُعَلَّمٌ* part. pass. Taught, instructed.—*أَعْلَمَ* IV. To make known.—*تَعَلَّمَ*

V. To learn (with acc. or with *وَنَ*).

عَن aor. i. and o. *To be manifest.* عَلَانَةً In public, openly.—أَعْلَنُ IV. To make manifest, publish (with اَنْ or with acc. and لِ).

عَلَّ aor. a. and o. To be high, lofty, exalted, elated, proud (with فِي or عَلَى); to be upon, to be over, as مَا عَلَوْا 17 v. 7, "That over which they had gained the upper hand;" وَلَنَعْلَنَ عَلُوًّا كَبِيرًا 17 v. 4, "And ye will verily be elated with great insolence;" تَعْلَنُ is here put for تَعْلُونَ, the radical و being suppressed because of the quiescent ن contained in the tesheed; it being contrary to the rule to have two quiescent letters together after the same vowel; D. S. Gr. T. 1, pp. 94 and 252. عَلُوٌّ n.a. Exaltation, insolence, pride; عَلُوًّا كَبِيرًا 17 v. 45; عَلُوًّا is said by Beidāwī to stand in this place for تَعَالِيًّا; the literal meaning will therefore be "May he be exalted far above that which they utter by a great exaltation." عَالِينَ oblique plur. of عَالٍ for عَالٍ part. act. That which is high or haughty; Fem. عَالِيَةٌ Lofty, see D. S. Gr. T. 1, p. 330; عَالِيَهَا سَافِلَهَا 11 v. 84, "Upside down;" عَلَيْهِمْ ثِيَابٌ مِّنْ سُندُسٍ 78 v. 21, "Having garments of silk as a covering;" The accus. of the part. or verbal adjective is here put for the verb, and the words have the same meaning as if they had been يَتَعْلَوْنَهُمْ etc. "There were upon them garments," etc.; for the grammatical construction see D. S. Gr. T. 2, pp. 270 and 271; there are various readings of this passage.—تَعَالَى VI. properly, "He was exalted" (with عَلَى); also "He came" (with إِلَى or with aor. conditional); In an optative sense this word is frequently put after the name of God, and it

then signifies "Be He exalted," or with عَن "Be He raised far above," as تَعَالَى عَمَّا 16 v. 3, "Be He exalted far above that which they associate (with him)," see تَبَارَكَتْ. تَعَالَيْنَ "Come then!" fem. plur. imperat. اَلْمُتَعَالَى 13 v. 10 for اَلْمُتَعَالَى on account of the pause, D. S. Gr. T. 2, p. 496, part. act. The exalted, the High.—اِسْتَعْلَى X. To mount, get the upper hand.

عَلَى aor. i. *To mount up.* عَلَى preposition, Above, upon, over, in addition to, before, towards, against, opposite, alongside, to, according to, of, for, on account of, in, from, by; عَلَيْهِ He owes, it behoves him; عَلَى أَنْ In order that, on condition that, seeing that, although; عَلَى مَكَانِهِمْ 6 v. 135, "According to your power;" عَلَى اَدْبَارِهَا 4 v. 50, "As—or like—the hinder parts thereof;" عَلَى حَرْبٍ 22 v. 11, "After a way," or "upon the verge—as it were—(of religion);" The various meanings of عَلَى seem all to be more or less connected with the primary idea of something upon or over another. اَعْلَى (2nd declension) comp. form, Higher, highest, more or most exalted; Fem. عَلِيَا (2nd declension) for عَلِيَا in accordance with the rule that final ي when preceded by ي is changed into short ا; D. S. Gr. T. 1, p. 111; Plur. masc. اَعْلَى for اَعْلَى according to the rule of permutation, D. S. Gr. T. 1, p. 354; Fem. Plur. عَلَى for عَلَى and with the article اَلْعَلَى عَلَى High, sublime, eminent; name of Moḥammad's son-in-law. عَلِيٌّ properly, High places, a name of the upper part of the Heavens, where the register of men's good actions is preserved, or according to some, the register itself; Learned Moslems

differ greatly about this word and its meaning ; it is found in Hebrew.

عَمَ aor. o. *To be common.* عَمَ Plur. أَعْمَامُ An uncle on the father's side. عَمَّةُ An aunt on the father's side.

عَمَدَ aor. i. *To afflict.* عَمَدٌ plur. of عَمَادٌ comm. gend. A column, a lofty structure, a tent pole. —عَمَدٌ V. *To propose.* مُتَعَمِّدًا On purpose.

عَمَّرَ aor. o. *To cultivate, make habitable, perform the sacred visitation—to Mecca—(with acc.).* عَمَرٌ Life; *عَمَرْتُ لَعَمْرُكَ* a form of oath, "Verily by thy life." *Note.* When not used in this manner the word is written and pronounced عُمَرُ. عُمَرُ Life, age, and especially long life, old age. عِمَارَةٌ The sacred visitation to Mecca. عِمَارَةٌ n.a. Religious cult, culture. عِمْرَانٌ (2nd declension); Two persons are called by this name in the Korān, viz. the father of the Virgin Mary, and the father of Moses and Aaron. مَعْمُورٌ part. pass. Visited, etc.—عَمَّرَ II. *To cause to live, grant a long life to.* مَعْمُورٌ part. pass. One whose life is prolonged.—عَمَّرَ VIII. *To visit, pass one's time in visiting.*—عَمَّرَ X. *To settle any one as an inhabitant (with acc. and في).*

عَمَقَ aor. o. *To be deep.* عَمِيقٌ Deep, distant, far off.

عَمِلَ aor. a. *To be active (a camel); to do, make, act, work, operate;* كُلُّ يَوْمٍ عَلَى شَاكِلَتِهِ 17 v. 86, see شَاكِلَتِهِ, see also 6 v. 135; at 34 v. 12 before اَعْمَلُوا we must understand the words "وَقِيلَ لَهُمْ" viz. the house of David; so also at the 10th verse the word اَمْرًا "We commanded him," is to be understood before اَعْمَلْ, see اَنْ. اَنْ part. act. One who does, etc., an operator, worker, toiler.

عَمَلٌ Plur. أَعْمَالٌ Work, act, deed, labour, toil, action.

عَمَّ aor. a. *To wander distractedly to and fro (with في); to be struck with amazement.*

عَمِيَ aor. i. *To flow;* and عَمِيَ aor. a. *To be blind, dark, obscure;* عَمِيَ عَالِيَهُمُ 28 v. 66, "And the account shall be (was) obscure unto them." عَمِيَ n.a. Blindness (of heart). عَمِ Plur. عَمُونَ Acc. عَمُونَ Blind, D. S. Gr. T. 1, p. 354. اَعْمَى (2nd declension); Plur. عُمَى. عَمِيَ II. *To blind, hide, conceal from (with عَمِيَ of pers.), as* عَمِيَ عَمِيَ عَلَيْكُمْ 11 v. 30, "And it is hidden from you."—اَعْمَى IV. *To make blind.*

عَن Off, from, from off, away from, out of, in spite of, concerning; The primary signification of عَن conveys the idea of removal from off or away from a thing, and from this the other significations may be derived, see D. S. Gr. T. 1, p. 483; لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا 2 v. 43, "One soul shall not at all make satisfaction for another," i.e. so that the punishment should be transferred from one to another; اَللَّهُ عَنِّي 3 v. 92, *Lit.* "God is rich away from his creatures," i.e. rich enough to dispense with them.

عَنْبَ generic noun, Plur. اَعْنَابٌ A grape, grapes, a vine; no verbal root.

عَنِتَّ aor. a. *To be corrupt, fall into misfortune, perish, to commit a crime;* وَذَرَا مَا عَنِتُّمُ 3 v. 114, "They desire your ruin;" مَا with the verb following is here considered as equivalent to the noun of action عَنِتُّكُمْ, and is hence called 49 v. 541; مَا مَحْدَرِيَّةٌ D. S. Gr. T. 1, p. 541; 7, "Ye would certainly be guilty of a crime."

لَعَنْتَكُمْ a.n.a. Sin.—أَنْتَ IV. To destroy; 2 v. 219, "He will surely distress or destroy you;" The preterite being put for the aorist to give greater energy to the expression, D. S. Gr. T. 1, p. 158.

عَدَّ aor. o. *To go out of the right way.* أَتْ At, with, near, about, in; This particle is properly a nonn in the accusative case, meaning a side, part or quarter; after the preposition مِنْ it is written عَدَّ as عِنْدَ اللَّهِ "From God;" also when followed by ي, as عِنْدِي (It is) in my power; (there is) with me, or I have, Lat. *mihi est*; 12 v. 60, "There will be no measuring (of corn) for you on my part;" D. S. Gr. T. 1, p. 496. عَنِدٌ Coutumacions, stubborn, refractory.

عَنَى *To hide the head and neck in its form (a hare).* عُنُقٌ comm. gend. Plnr. أَعْنَاقٌ A neck.

عَنْبُوتٌ comm. gend. A spider; verbal root doubtful.

عَنَا aor. o. *To distress, to be humble (with ل);* وَعَنْبَ الْوُجُوهُ 20 v. 110, "And their faces shall be humbled."

عَهْدٌ aor. a. To enjoin, command, stipulate, covenant (with إِلَى of pers. and أَنْ, or with عِنْدَ of pers.). عَهْدٌ A covenant, promise; also time, as at 20 v. 89.—عَاهَدَ III. To make a covenant with (with acc. of pers. and عَلَى of matter).

عَيْنٌ aor. o. *To wither.* عَيْنٌ Particoloured wool.

عَاجٌ aor. o. *To stand still, recede; and عَوَجٌ To be bent, distorted.* عَوَجٌ Crookedness, curvature, distortion, obliquity; 20 v. 107, "There is no obliquity in him," or "no receding." Note. لَا when used to deny the existence of a thing generally governs the accns. without tanween; D. S. Gr. T. 2, p. 63.

عَادَ aor. o. To return, turn (with ل or فِى), frequently used with an ellipse of the complement; 58 v. 4, "Then they would revert to or repair what they have said;" this passage admits of a variety of explanations. عَادَ 'Ad, an ancient and powerful tribe of Arabs of prodigious stature, descended from 'Ad, the great-grandson of Shem. عَادَ part. act. One who returns. مَعَادٌ A place whither one returns, a name of Mecca.—أَعَادَ IV. To cause to return, restore (with acc. of pers. and فِى, or with double acc.).

عَانَ aor. o. *To be next the bone (flesh); to take or seek refuge, especially with God (with ب of pers. and مِنْ);* also used with أَنْ meaning lest, as at 2 v. 63, and again at 44 v. 19. مَعَادٌ A refuge; مَعَادَ اللَّهِ 12 v. 23, "God forbid!" Lit. "(I seek) refuge with God," for أَعَادَ—أَعَادَ IV. To recommend to the protection—of God—(with acc. of pers. and ب) إِسْتَعَانَ X. To take refuge (with ب of pers. and مِنْ) قَاتِعِذٌ imperat. 7 v. 199, "Then fly for protection."

عَوْرَةٌ aor. a. and o. *To be or to make one-eyed.* عَوْرَةٌ Pudendum, nakedness, a place lying naked and exposed to the enemy, as at 33 v. 13; 24 v. 57, Lit. "There are three (times) of nakedness for you."

عَاثَى aor. o. *To keep back.*—أَلْمُعَوِّثِينَ oblique plur. part. act. II. f. Those who hinder.

عَالَ aor. o. To swerve, turn aside (from the right way).

عَامٌ aor. o. *To swim.* عَامٌ A year; 31 v. 13 oblique dual, Two years.

عَوَانٌ aor. o. *To be middle-aged (a woman).* عَوَانٌ

Middle-aged.—عَان IV. To assist (with acc. and عَكَ or عَكَى) ; 18 v. 94, "Then assist me."—تَعَاوَن VI. To help one another (with عَكَى).—اِسْتَعَانَ X. To ask assistance (with acc. of pers. or with ب).—مُسْتَعَانَ part. pass. One whose aid is to be implored.

عَا aor. i. To hesitate; and عَعِيَ aor. a. To be hindered so as to be unable to complete a thing (with ب); 46 v. 32 aor. cond. "He was not unable to complete;" 50 v. 14, "Were we then unable to finish?" The verb عَا being at the same time surd, concave, and defective, presents several apparent anomalies; these may, however, all be explained by the rules which affect such verbs.

عَاب aor. i. To be faulty; to render faulty or unserviceable.

عَانَ aor. i. To visit. عِيدٌ A feast, festival.

عَارَ aor. i. To go backwards and forwards. عِيرٌ fem. A caravan.

عَيسَى (2nd declension) Jesus, Our Saviour.

عَاشَ aor. i. To pass one's life, live. عَيْشَةٌ n.a. Life. مَعَاشٌ Whatever is necessary to support life. مَعِيشَةٌ Plur. مَعَايِشُ (2nd declension) Existence, manner of living, victuals, necessities of life.

عَالَ aor. i. To twist the body about in a concealed manner when walking, to be poor. عَائِلٌ part. act. Poor. عَيْلَةٌ Poverty.

عَانَ aor. i. To flow. عَيْنٌ fem. Plur. عَيْنُونَ A fountain, spring of water; Plur. أَعْيُنٌ An eye. عَيْنٌ for عَيْنٌ D. S. Gr. T. 1, p. 112, § 227, fem. plur. of أَعْيُنٌ (2nd declension) Having large eyes. مَعِينٌ Clear-flowing, a fountain.

غ

غَوَى see غَاوَيْنَ.
غَبَرَ aor. o. To delay. غَبْرَةٌ Dust. غَابِرٌ part. act. One who stays behind, lags behind.

غَبَنَ aor. i. To deceive.—تَغَابَنَ n.a. VI. f. Mutual deceit.

غَفَا aor. o. To be covered with foam and dead leaves, etc. (a river). غُفَاءٌ Scum and refuse, light straw, stubble.

غَدَرَ aor. i. and o. To remain behind.—غَادَرٌ III. To leave out.

غَدِقَ aor. a. To be full of water (a spring). غَدَقٌ Copious, abundant.

غَدَا aor. o. To come or go early in the morning (with عَكَ or عَكَى). غَدُوٌّ for غَدٌ The morrow;

غَدَا To-morrow. غَدَاةٌ An early meal, dinner. غَدُوٌّ The morning, early morning. غَدَاةٌ same as غَدُوٌّ.

غَرَّ aor. o. To deceive with vain hopes (with acc. and ب); when used with acc. and ب it means to seduce from, as at 82 v. 6, and 57 v. 13. غُرُورٌ A deceiver, the Devil. غُرُورٌ A vain hope; غُرُورًا Deceitfully.

غَرَبَ aor. o. To go away, set, as the sun (with ب). غَرَابٌ A raven. غُرُوبٌ Sunset. غَرْبِيٌّ Fem. غَرْبِيَّةٌ The West. غَرَابِيبُ (2nd declension) plur. of غَرَابِيبُ A kind of black grapes. مَغْرِبٌ The West, setting of the sun; Plur. مَغَارِبُ (2nd declension) The western parts of

the earth; Dual مَغْرَبَانِ 55 v. 17, The two points in the Heavens, where the sun sets in summer and winter.

غَرَبَ aor. i. and o. *To draw water for drinking.*

غُرْبَةٌ A draught of water taken up in the hand; the seventh Heaven, 25 v. 75. غُرَبٌ and غُرَاتٌ plurals of غُرْبَةٌ Lofty apartments.—اغْتَرَبَ VIII. To drink out of the hand (with acc. and ب).

غَرِقَ *To be submerged.* غَرَقَ n.a. A draught. غَرَقًا At a single draught; and hence, suddenly, violently. غَرَقَ The act of drowning.—اغْرَقَ IV. To drown (with acc. and فِى or بِ). غَرِقَ part. pass. Drowned.

غَرِمَ aor. a. *To be in debt.* غَرِمَ part. act. One in debt. غَرَامٌ A continuous torment. مَغْرَمٌ A debt that must be paid, a forced loan, 9 v. 99.—مَغْرَمٌ part. pass. IV. f. One who is involved in debt, or laid under an obligation.

غَرَا aor. o. *To glue.*—أَغْرَى IV. To excite, incite against (with acc. and بِ); to cause enmity (with بَيْنَ).

غَزَلَ aor. i. *To spin.* غَزَلٌ n.a. A spinning, that which is spun.

غَزَا aor. o. *To will, seek, make an hostile excursion against.* غَزَى plnr. of غَزَاً A combatant.

غَسَقَ aor. i. *To be very dark (the night).* غَسَقٌ n.a. The commencement of night. غَابَتْ The moon, also the commencement of darkness. غَسَاقٌ Corruption which flows from the bodies of the damned.

غَسَلَ aor. i. *To wash.* غَسَلِينَ Same as غَسَاقٌ q.v.—مُغْتَسِلٌ VIII. To wash one's-self. مَغْتَسِلٌ A place for washing.

غَشِيَ aor. a. *To cover over, come upon, as at 29 v. 55, يَوْمَ يَغْشَاهُمْ أَعْدَابٌ* "On a certain day their punishment shall come upon them;" يَغْشَاهُمْ is here put for يَغْشِيهِمْ D. S. Gr. T. 1, p. 118; يَغْشَى عَلَيْهِ pass. Lit. "It is covered over upon him," a phrase meaning "he faints," 33 v. 19. غَاشِيَةٌ The day of judgment. غَوَاشٍ plur. of غَاشِيَةٌ A covering. غِشَاوَةٌ A covering, veil. غَشَى part. pass. One in a swoon.—غَشَى II. *To cover, to cause to cover (with double acc.).* —أَغْشَى IV. *To cover, cause to cover or be covered (with double acc.).* —تَغَشَّى V. *To have carnal connexion with.* —اِسْتَعْشَى X. *To cover one's-self with—a garment—(with acc. of garment).*

غَضَّ aor. a. *To be annoyed by something sticking in the throat.* غَضَّةٌ Something which sticks in the throat, so as to cause pain.

غَضَبَ aor. i. *To carry off violently.* غَضَبًا By force.

غَضَّضَ aor. o. *To cast down—the eyes, to lower—the voice (with مَوْنٌ).*

غَضِبَ aor. a. *To be angry (with عَلَى of pers. against whom).* غَضَبٌ n.a. Anger, indignation. غَضَبَانٌ adj. (2nd declension) Angry. مَغْضُوبٌ part. pass. Incensed.—مُغَارِبٌ part. act. III. f. Being angry.

غَطَّشَ aor. i. *To be dark.*—أَغْطَشَ IV. *To make dark.*

غَطَا aor. o. *To be dark.* غِطَاةٌ A veil, covering.

غَفَرَ aor. i. *To cover, pardon (with لِ of pers. and acc. of thing); to forgive (with اَنْ).* غَافِرٌ part. act. One who forgives. غُفُورٌ and غُفَّارٌ Very forgiving. غُفْرَانُكَ Pardon; غُفْرَانُكَ رَبَّنَا 2 v. 235, "(We implore) thy pardon, O our Lord;" There is here an ellipse of تَطَلُّبٌ or

some similar word; see D. S. Gr. T. 2, p. 82. **غَفِرَ** Pardon.—**اسْتَغْفَرَ** X. To ask pardon for (with **لِ**); to ask pardon of (with acc. of pers. and **لِ**). **اسْتِغْفَارٌ** n.a. The act of asking forgiveness. **مُسْتَغْفِرٌ** part. act. One who asks forgiveness.

غَفَلَ aor. o. To neglect, be negligent (with **عَنْ**). **كَانِلٌ** part. act. One who is negligent or careless. **غَفْلَةٌ** Negligence, carelessness.—**أَغْفَلَ** IV. To cease to be negligent (with acc. and **عَنْ**).

غَلَّ aor. o. To insert, defraud, bind—as the hand to the neck. **غِلٌّ** Hidden enmity, grudge. **غُلٌّ** Plur. **أَغْلَالٌ** A collar, yoke. **مَغْلُولٌ** part. pass. Bound, tied up; **وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ** 17 v. 31, "Nor let thy hand be tied up to thy neck," i.e. Be not niggardly.

غَلَبَ aor. i. To prevail (with **عَلَى**); overcome, conquer. **غَلَبٌ** n.a. Victory, conquest; **وَمَنْ بَعْدَ غَلَبِهِمْ** 30 v. 2, "After their conquest, or defeat;" the word is here used in a passive sense. **غَالِبٌ** part. act. One who overcomes, victorious, all powerful. **أَغْلَبَ** plur. of **غَلَبَ** 80 v. 30, "Gardens (planted) thick (with trees)." **مَغْلُوبٌ** part. pass. Overcome.

غَلَقَ aor. i. and **غَلَقَ** aor. o. To be thick, rough, severe (with **عَلَى** of pers.). **غَلِيقٌ** Plur. **غَلِيقٌ** Rough, severe, strong, firm; **أَقْلَبُ** Hard-hearted. **غُلَظَةٌ** Severity.—**اسْتَغْلَظَ** X. To be thick, strong.

غَلَفَ To put a bottle into its case; and **غَلَفَ** To be uncircumcised. **أَغْلَفٌ** Plur. **غُلَفٌ** Uncircumcised.

غُلِقَ aor. i. To shut (a door).—**غُلِقَ** II. Same as **غُلِقَ**.

غَلِمَ aor. a. To be lustful. **غُلَمٌ** Plur. **غُلَمَانٌ** A boy, a youth, frequently used in the Koran for a son.

غَلَا aor. o. To be dear, excessive; to exceed what is just and proper (with **فِي**).

غَلَى aor. i. To boil. **غَلْيٌ** n.a. The act of boiling.

غَمَّ aor. o. To cover. **غَمٌّ** n.a. Anguish, affliction.

غُمَّةٌ In the dark. **غَمَامٌ** plur. of **غَمَامَةٌ** Clouds covering the heavens.

غَمَرَاتٌ Plur. **غَمْرَةٌ** aor. a. To abound (in water). A flood of water, a confused mass of anything; sometimes used metaphorically, as **غَمَرَاتُ** **الْمَوْتِ** The pangs of death.

غَمَرَ aor. i. To point, or wink at any one.—**تَغَامَرٌ** VI. To wink at one another.

خَفَضَ aor. o. To be low and level (the ground).—

أَخْفَضَ IV. To connive at the payment of less than the full value (with **فِي**).

خَنِمَ To get as booty, acquire, gain without trouble.

خَنَمٌ n.a. Sheep. **مَخَانِمٌ** (2nd declension) plur. of **مَخْنَمٌ** Plunder, spoils.

خَنِيَ aor. a. To be rich; to dwell (with **فِي**).

خَفِيضٌ Plur. **أَخْفِيضٌ** (2nd declension) Rich, self-sufficient, able to do without others (with **عَنْ**).—

أَغْنَى IV. To enrich (with acc. and **بِ**); to avail or be profitable to, satisfy, suffice for,

fill the place of another for or against; used with **عَنْ** of pers. for whom, and **بِ** of pers. against whom, as at 12 v. 67; or with **عَنْ** of pers. and acc. as at 19 v. 43, see **عَنْ**; another construction is found at 53 v. 29, **لَا يُغْنِي عَنْ**

أَلْهَقَ شَيْئًا "It profiteth nothing against the truth;" **لَا يُغْنِي عَنْ أَلْهَبٍ** 77 v. 31, "It shall not avail against the flame;" It is also employed with the acc. alone, as at 80 v. 37.

مُغْنٍ part. act. One who suffices or stands in the place of another.—**اسْتَغْنَى** X. To become rich, desire riches, to be able to do without, to be self-sufficient.

إِسْتَعَانَ aor. o. To assist, relieve (with ب).
X. To implore assistance (with acc. and عَنَى).

عَارُ aor. o. To come into a hollow place. عَارُ A cavern. عَوْر n.a. (Water) running away under ground. مَعَارَةُ A cave.—مُعِيرَاتُ fem. plur. part. act. IV. f. Horses making an hostile excursion.

عَوَّضَ aor. o. To dive (with لِ at 21 v. 82). عَوَّضَ A diver.

عَاثَ aor. o. To plunge into. عَاثَ A hollow place, a privy, easing one's-self.

عَالَ aor. o. To seize. عَوْلُ Inebriation.

عَوَى aor. i. To wander, go astray. عَوَى n.a. Error, destruction. عَوَى One who is in the wrong. عَاوَى part. act. Plur. عَاوُونَ, Oblique Plur. عَاوِينَ One who goes astray; expressions denoting Devils, or those who listen to them.—عَاوَى IV. To lead astray.

عُوبَ aor. i. To be absent. عُوبَ n.a. Plur. عُوبٌ A secret, mystery, whatever is absent or hidden. عُبَابَةٌ for عُبَابَةٌ, D. S. Gr. T. 1, p. 276, note, The bottom (of a well, etc.). عَابَ part. act.

He or that which is absent or hidden.—إِعْتَابَ VIII. To traduce the absent, as وَكَذَّبَتْ 49 v. 12, "Neither traduce one another;" aor. conditional.

عَيْتَ aor. i. To water by means of rain. عَيْتَ Rain.

عَارَ aor. i. To provide for. عَمَرَ A difference, an other; This word, which sometimes does duty as an adverb, is then indeclinable, as عَمَرَ Not, besides, unless; when used as a preposition, and meaning Without or Except, it becomes declinable, see بَعْدُ. Note. Much controversy exists as to the grammatical construction of this and similar words, D. S. Gr. T. 2, p. 153, note.—عَمَرَ II. To alter, change. مُمَرَّ part. act. One who changes.—مُمَرَّةٌ see عَمَرَ for عَمَرَ. عَمَرَ V. To be changed.

عَاضَ aor. i. To diminish, abate, be wanting, as مَا تَعِيشُ إِلَّا رَحَامَ 13 v. 9, "What the wombs want (of their due time)."

عَاظَ aor. i. To incense, irritate (with acc. and بِ). عَمِظَ n.a. Anger, fury. عَمِظَ part. act. One who is angry. تَعَمِظَ n.a. V. f. A raging furiously.

ف

فَ A prefixed conjunction having less conjunctive power than فَ, and hence principally employed in connecting sentences; the following is from Johnson's Pers. Arab. and English Dictionary; فَ is a prefixed particle of inference and sequence, signifying And, then, for, therefore, so that, in order that, in that case, in consequence, afterwards, at least, lest, for fear that, truly; all or most of these significations may be found in the Korân, but this particle

occurs so frequently in almost every page that the choice must be left to the reader's judgment, see D. S. Gr. T. 1, p. 549 et seq., also T. 2, p. 396; It is constantly to be found prefixed to other particles, as فَأَمَّا، فَانْ، فَاتَى، فَاتَى etc. etc.

فَاتَحَ An opening or commencement, rt. فَتَحَ q.v.

فَاجَرَهُ "Then protect him;" imperat. iv. f. of فَاجَرَهُ

فَجَرَ q.v.

فَاد aor. a. *To hurt any one in the heart.* فَادَ Plur.

أَفَادَ The heart.

فَارِهِي see فَرِهِي.

فَارِي "Then show me;" imperat. iv. f. of رَأَى q.v. with ف prefixed.

فَا aor. a. or فَاى aor. i. *To split (the head) with a sword.* فَاة A band or party of men, army.

فَا see فَاة for فَا.

فَجَس see فَاَجَس.

فَاَلَلْتُ *To break, cease, desist, as* تَلَلْتُ *فَاَلَلْتُ* 12 v. 85, "By God! thou wilt (not) cease to remember Joseph;" for this ellipse of the negative see D. S. Gr. T. 2, p. 473; *فَاَلَلْتُ* is here put for *فَاَلَلْتُ*, D. S. Gr. T. 1, p. 97.

فَتَحَ aor. a. *To open (with acc. or with acc. of thing and عَمَلِي of pers.); to explain or reveal (with ب of thing and عَمَلِي of pers.); To grant—a mercy or a victory—(with acc. and ل of pers.), as at 48 v. 1; to adjudicate in a cause (with بَيْنَ) 21 v. 96, "Until Gog and Magog shall have had a way opened for them," alluding to the rampart mentioned at 18 v. 93, which being broken down, an irruption of those barbarous tribes is to take place shortly before the last day; the verb is here put in the feminine as having for subject the collective nouns *يَا جُوجُ* and *مَاجُوجُ*, D. S. Gr. T. 2, p. 233. *فَتْحٌ* Victory, a decision or judgment, the taking of a town, and especially of Mecca, which is sometimes called *الْفَتْحُ* *par excellence*, as for example in the 48th chapter, which takes its name from that victory; N.B. The victory foretold at the close of the 27th verse is believed to be the*

taking of Khaibar. *فَاتَحَ* part. act. *One who opens, one who gives judgment; فَاتَحَ* Name of the opening chapter of the Koran. *الْفَاتِحُ* The Judge, an epithet of God. *مِفْتَاحٌ* (2nd declension) plnr. of *مِفْتَاحٌ* or *مِفْتَاحٌ* A key.—*مِفْتَاحٌ* II. *To open (with ل of pers.).* *مِفْتَاحٌ* part. pass. *Opened.*—*اسْتَفْتَحَ* X. *To ask assistance—of God,—against (with عَمَلِي); to ask for a judgment or decision—in a suit,—as at 8 v. 19.*

فَتَرَ aor. o. and i. *To be quiet; to feel weak or faint, to desist.* *فَتْرَةٌ* A cessation, or interval of time between two prophets.—*فَتَرَ* II. *To weaken, diminish—a punishment—(with عَمَلِي).*

فَتَقَ *To split, cleave asunder.*

فَتَلَّ aor. i. *To twist (a rope).* *فَتِيلٌ* A small skin in the cleft of a date-stone, hence a thing of no value.

فَتَنَ aor. i. *To try, or prove—as gold in the fire—(with acc. and ب or فِى); to afflict, persecute (by burning), which seems to be the meaning at 85 v. 10; to lead into temptation; to make an attempt upon, as at 4 v. 102; to seduce (with عَمَلِي) 51 v. 13, "They shall be proved, punished, or burnt in the fire."*

فَتْنٌ n.a. A trial. *فَاتِنٌ* part. act. *One who leads into temptation.* *فَتْنَةٌ* A temptation, trial, punishment, misfortune, discord, sedition or civil war, as at 8 v. 40; At 2 v. 187 it may be rendered "seduction from the truth," so also at 3 v. 5; *فَتْنَةٌ* 29 v. 9, "A trial or calamity proceeding from men;" At 8 v. 25 it is explained as meaning any crime common to the people at large; it has been translated "sedition," but the commentators are at a loss to fix the exact meaning; *فَتْنَةٌ* 10 v.

85 and 60 v. 5, "Do not make us (the subject of) punishment;" Beidāwū says فتنه; a similar ellipse occurs at 17 v. 62, also at 37 v. 61 and at 74 v. 31, where it means "a cause of contention;" At 33 v. 14 it may be rendered "desertion," and at 6 v. 23 it is said to mean "an excuse or answer," and only to be called فتنه because that excuse is a lie forged by the Idolators. مَفْتُونٌ part. pass. Distracted, demented.

فَتَا aor. o. To be superior to another in generosity.

فَتْيَانٌ A young man, man-servant; Dual فَتْيَانَيْنِ; Plur. فَتْيَانٍ of few, and فَتْيَانٍ of many. فَتَاتٌ Plur. فَتَاتٍ Young women, maid-servants.—أَفْتَى

IV. To advise, give an opinion or instruction in a matter of law or judgment (with acc. of pers. and فِى) —إِسْتَفَى X. To consult, ask opinion or advice, chiefly in legal matters (with acc. of pers. and فِى, also with أ interrogative); وَكَاسْتَفَيْتُ فِيهِمْ مِنْهُمْ أَحَدًا 18 v. 22, "Neither ask the opinion of any of them (the Jews or Christians) concerning them;" some of their views on the important matter in question are given in the preceding verse.

فَجَّجَ aor. o. To straddle. فَجَّجٌ n.a. Plur. فَجَّجَاتٍ A broad way, especially between two mountains.

فَجَّرَ aor. o. To canse water to pour forth (with acc. and مِنْ); to go aside from the right way, to act wickedly. فَجَرٌ n.a. The dawn, day-break.

فَجَّارٌ part. act. Wicked; Plur. فَجَّارَةٌ and فَجَّارٌ.

فُجُورٌ n.a. Wickedness.—فَجَّرَ II. To cause to flow

(with acc. and فِى, or with double acc.);

وَإِذَا الْبَحَارُ فَجُجَتْ 82 v. 3, "And when the seas

shall be made to flow (together)," so as to

form but one sea. فَجْرٌ n.a. The act of

causing (water) to flow.—فَجَّرَ V. To flow (with مِنْ) VII. To flow (with مِنْ); at 2 v. 57 the verb is put in the fem., being (as we should say) governed by the nominative أَنْتَا عَشْرَةُ عَيْنَا, "Twelve fountains," and the word عَيْنٌ being of the fem. gender; for the construction of the numerals see D. S. Gr. T. 1, p. 420, and T. 2, p. 318.

فَجَّأَ aor. o. To open (a door). فَجْوَةٌ A clear open space, as between the sides of a cave.

فَحْشٌ To be shameful or infamous. فَحْشَاءُ (2nd declension) Filthy, shameful, or dishonourable conduct, especially stinginess in the payment of tithes or other religious dues. فَاحِشَةٌ Filthiness, uncleanness, a filthy report, a crime, fornication or adultery; Plur. فَوَاحِشٌ (2nd declension) Abominable crimes.

فَخَّرَ aor. a. To boast. فَخُورٌ Vain-glorious, a boaster.

فَخَّارٌ Earthenware.—فَتَاخَرٌ n.a. VI. f. Mutual boasting.

فَدَاىَ aor. i. To ransom (with acc. and بِ) فِدَاءٌ

n.a. A ransom. فِدْيَةٌ A ransom, that which is paid as ransom or to redeem a fault.—

فَادَى VIII. To ransom, redeem.—فَادَى VIII.

To ransom or redeem one's-self with (with بِ),

or from (with مِنْ); thus at 5 v. 40, لِيَتَّذِرُوا بِمِنْ

عَذَابٍ "To redeem themselves with it from the punishment," etc.

وَدَى see فَوْدَى.

وَذَرٌ see فَذَرٌ.

فَرَّ aor. i. To flee, flee to (with إِلَى); fly from (with مِنْ).

فَرَارٌ n.a. Flight, the act of fleeing away.

فُتْرٌ A place of refuge.

فَرَّتْ aor. o. To be wicked. فُرَاتٌ Sweet (water).

فَرَقَ aor. i. and o. *To let out the contents—of a basket.* فَرَقَ Forces.

فَرَجَ aor. i. *To split, cleave asunder.* فَرَجَ, Plur.

فُرُوجَ An interstice, break, flaw, private parts; وَأَلَيَّ أَحَسَّتْ فُرُجَهَا 21 v. 91, "And she who preserved her chastity," viz. The Virgin Mary.

فَرِحَ aor. a. *To be glad, rejoice (with ب).* فَرِحَ Joyful; at 23 v. 76 it means one who exults (in riches).

فَرَدَ aor. o. *To be separated, alone.* فَرَدَ, Plur. فَرَادَى (2nd declension) Alone, without companions, or as at 21 v. 89, without offspring.

فَرَسَ *To spread on the ground.* فَرَسَ comm. gend. Paradise; the original meaning of the word is a park or garden planted with fruit-trees; it is from the Plur. فَرَادِيسُ that we have the Greek word Παράδεισος.

فَرَشَ aor. o. *To spread as a carpet on the ground.*

فَرَشَ n.a. Animals fit for slaughter. فَرَشَ generic noun, Moths. فَرَشَ n.a. Plur. فَرَشَ A carpet used as a bed, a mattress, and metaphorically a wife; thus at 56 v. 33, وَفَرَشَ "And damsels raised on lofty couches."

فَرَضَ aor. i. *To notch, ratify, appoint, fix (a time); to ordain, command an observance of, or obedience to (with acc. of thing and عَمَلِي of pers.); to sanction; to assign (with ل of pers.); To be aged (a cow), whence comes قَارِضَ An old cow. فَرِضَ An ordinance (especially of God), a settled portion, dower or jointure; فَرِضَ see مَفْرُوضَ part. pass. Appointed, determinate.*

فَرَضَ aor. o. *To precede, to be extravagantly reproachful or insolent (with عَمَلِي).* فَرَضَ In advance of; وَكَانَ أَمْرُهُ فَرَضًا 18 v. 27, "And his affair is in

advance of (the truth)," i.e. "He casts the truth behind his back;" the word in its most ordinary acceptance is applied to a horse who outstrips his competitors; it likewise means insolent or extravagant, an iniquity, that which goes beyond all bounds.—فَرَضَ 11. *To be negligent, omit, act negligently (with فَعَلِي).* فَرَضَ part. pass. IV. f. Made to hasten.

فَرَعَ aor. a. *To mount up.* فَرَعَ A branch or top of a tree.

فَرَعُونَ (2nd declension) Pharaoh.

فَرَعَ aor. a. and o. *To empty, finish;* نَادَا فَرَعْتَ 94 v. 7, "And when thou hast finished (thy preaching);" to bring a matter to an end, settle an account with any one (with ل of pers.). فَرَعَ part. act. Empty, void.—أَفَرَعَ 1V. *To pour out (with acc. and عَمَلِي).*

فَرَقَ aor. o. *To split, divide, make a distinction (with بَيْنَ); to send down from Heaven (as the Korán);* thus at 44 v. 3, where it may also be rendered "is distinctly decreed;" as on the night there alluded to are settled all the affairs of this world for the ensuing year; فَرَقَ aor. a. *To be afraid.* فَرَقَ n.a. The act of distinguishing or separating; فَتَلَفَّزْنَا رَبَّاتِ فَرَقًا 77 v. 4, "And by the Angels who separate (truth from falsehood) by a discrimination;" there are also other interpretations of the passage. فَرَقَ A separate part, heap, hillock. فَرَقَةَ A band of men. فَرَقَيْنِ A part, portion, some, a party or band of men. فَرَقَانِ A distinction; The Law of Moses and the Korán are so called as distinguishing between truth and falsehood, see 2nd Epistle to Timothy ch. ii. v. 15; فَرَقَ 8 v. 42, "On the day of distinction (of the true believers from the infidels)," viz.

The Battle of Bedr; so also at 8 v. 29, where it is interpreted by some to mean a victory over the unbelievers.—**فَرَّقَ** II. To make a division or distinction (with **بَيْنَ**); to make a schism in (with **acc.**).—**فَرَقَ** n.a. Division, dissension.—**فَارَقَ** III. To quit, part from (with **acc.**).—**فَرَأَى** n.a. The act of quitting, a separation; at 18 v. 77 **فَرَأَى** is antecedent to **بَيْنَ**; it must be borne in mind that **بَيْنَ** although generally rendered "between" is in reality a substantive meaning interval, or, as in this passage, a connexion; at 75 v. 28 **فَرَأَى** means a departure from this life.—**فَتَرَّقَ** V. To be divided among themselves (with **فِي**); **فَتَرَّقَ** 6 v. 154, "For fear lest ye be scattered away from" (with **عَنْ**), D. S. Gr. T. 2, p. 245; to be separated one from another. **فَتَرَّقَ** part. act. Divers, different.

فَرَّهَ To be brisk. **فَارَّهَ** part. act. One who is clever, insolent or petulant.

فَرَى aor. i. To cut. **فَرَى** New, strange, wonderful.—**فَاتَرَى** VIII. To feign, forge, invent a lie (with **acc.** and **عَلَى** of pers.); **فَاتَرَى** **بَيْنَ** **أَيْدِيهِمْ** 60 v. 12, Literally, "A calumny which they have forged between their hands and their feet;" this passage has by some been interpreted as referring to the illegitimate children which the women attempted to father upon their husbands. **فَاتَرَى** **مُفْتَرَى** part. act. A forger. **فَاتَرَى** **مُفْتَرَى** part. pass. Feigned, pretended, forged.

فَرَّهَ aor. i. To flow as blood from a wound.—**فَاتَرَى** X. To remove, expel (with **acc.** and **عَنْ**); to deceive, lead to destruction (with **acc.** of pers. and **بِ**).

فَرَّهَ aor. a. To be terrified, smitten with fear (with **عَنْ**). **فَرَّهَ** n.a. Terror.—**فَرَّهَ** II. when used with **عَنْ** means To free from fear, as **فَرَّهَ** **إِنْدَا** **فَرَّهَ** 34 v. 22, " (Until) their hearts shall have been freed from fear."

فَسَحَ aor. a. To be spacious, to make room for a person (with **لِ** of pers.).—**فَسَحَ** V. To make room (with **فِي** of place).

فَسَحَ see **فَسَحَ**.

فَسَدَ aor. o. To be corrupt. **فَسَدَ** n.a. The acting corruptly, corruption, violence; **فَسَدَ** **بِعَرِّكَ** **نَفْسِ** **أَوْ** 5 v. 35, "Without (that soul having slain another) soul or (committed) violence."—**فَسَدَ** IV. To act corruptly, do violence (with **acc.**); to corrupt, despoil (with **acc.**).—**فَسَدَ** part. act. One who acts corruptly or commits violence, a spoiler.

فَسَّرَ aor. i. and o. To discover.—**فَسَّرَ** n.a. II. f. An explanation or interpretation.

فَسَقَ aor. i. and o. To emerge from its husk (a date); to withdraw from the right way, disobey the commandment of God (with **عَنْ**); to be impious, act wickedly. **فَسَقَ** and **فَسَقَ** ns.a. Transgression, impiety, wickedness. **فَسَقَ** part. act. A transgressor, one who is wicked.

فَسَلَ aor. a. To be weak, faint-hearted.

فَسَحَ aor. o. To show itself (the dawn); and **فَسَحَ** To be eloquent, speak with fluency and correctness. **فَسَحَ** (2nd declension) comp. form, More eloquent.

فَسَّرَ "Then draw them (towards thee)," imperat. of **فَسَّرَ** for **فَسَّرَ** q.v.

فَضَّلَ aor. i. To dissect, depart; to make a distinction or division, or judge between (with **بَيْنَ** of pers. and **فِي** of thing). **فَضَّلَ** n.a. A distinc-

tion, separation, a means of distinguishing good from evil, as at 86 v. 13; **فَصَلَ** **الْخَطَابَ** 38 v. 19, see **خِطَابٌ**. **فَاجَلَ** part. act. One who judges between truth and falsehood. **فَصَالَ** Weaning. **فَصِيلَةٌ** A family, relations.—**فَصَلَ** II. To explain distinctly (with acc. and ل of pers.). **فَصِيلٌ** n.a. A clear explanation, exposition. **فَصُلَّ** part. pass. Clearly explained, distinct.

فَصَمَ aor. i. To break.—**فَصَامٌ** n.a. VII. f. The act of being broken; **لَا فَصَامَ لَهَا** 2 v. 257, "It has no flaw or break in it."

فَضَّ aor. o. To break asunder. **فَضَّةٌ** Silver.—**فَضَّ** VII. To be broken up, dispersed, separated (with مِن).

فَضَحَ aor. a. To expose to shame; **لَا تَفْضَحُونِ** 15 v. 68, "And do not expose me to disgrace (by ill-treating my guests)."

فَضَّلَ aor. o. To remain over and above. **فَضْلٌ** Excellence, merit, favour, a free gift, bounty, grace, munificence, indulgence.—**فَضَّلَ** II. To prefer, favour, cause to excel, grant favours to one person in preference to another (with acc. and عَلَى, and with ب of thing). **فَضْلِيٌّ** n.a. Excellence, preference.—**فَضَّلَ** V. To make one's-self superior (with عَلَى).

فَضَّا aor. o. To be roomy.—**فَضَّى** IV. To go in unto, as a husband to a wife (with إِلَى).

فَضَّرَ aor. o. and i. To split, create. **فَاضِرٌ** part. act. A Creator. **فَاضِرَةٌ** **فَاضِرَةٌ** D. S. Gr. T. 1, p. 276, note, A creation; the word is found at 30 v. 29, and may there be taken to mean Religion, or a religious frame of mind inspired by God; it is put in the acc. after **أَعْنَى** (I mean) understood; D. S. Gr. T. 2, p. 94.

فَضَّرَ A rent, flaw, or fissure.—**فَضَّرَ** V. To be rent asunder.—**فَضَّرَ** VII. To be cloven asunder. **فَضَّرٌ** n.a. The being cloven asunder. **فَضَّرٌ** part. act. Cloven or rent asunder.

فَضَّ To force water out of an animal's stomach. **فَضٌّ** Harsh, severe.

فَعَلَ aor. a. To do, make, act, perform, accomplish. **فَعْلٌ** An action, a doing. **فَعْلَةٌ** A deed. **فَاعِلٌ** part. act. One who does, etc. **فَعَالٌ** adjective of intensity, D. S. Gr. T. 1, p. 322, Doing or effecting much; used substantively it means a great or able worker. **فَعُولٌ** part. pass. Done, made, effected, performed, fulfilled; at 8 vv. 43 and 46 the past part. **كَانَ مَفْعُولٌ** is put in prophetic language for the future **أَنْ يَفْعَلَ**; a similar instance occurs at 73 v. 18.

فَعَّدَ aor. i. To seek for that which is lost, to lose.—**فَعَّدَ** V. To make an inquisition into; at 27 v. 20 it may be rendered "He reviewed."

فَعَّرَ aor. o. and i. To dig, break the vertebræ; and **فَعَّرَ** To be poor. **فَعْرٌ** n.a. Poverty. **فَاعِرَةٌ** A calamity, properly that which breaks the vertebræ. **فَعِيرٌ** Plur. **فَعَرَاءٌ** (2nd declension) Poor, needy; when used with ل as at 23 v. 24 **فَعِيرٌ** **إِلَى** **أَنْزَلْتُ** it may be rendered "In want of . . . whatever thou mayest send down unto me;" a similar use of the word when employed with إِلَى may be observed at 35 v. 16.

فَعَّعَ aor. a. and o. To be of a pure yellow colour. **فَاعِعٌ** part. act. comm. gend. Very yellow or red; according to some this word is applied to any pure colour.

فَعَّنَا "Then deliver us," see **فَعَّنَا**. **فَعَّنَا** To be superior in wisdom; and **فَعَّنَا** aor. a. To be wise, understand, to be skilled or have

understanding in matters pertaining to Law and Divinity.—**فَقَّهَ** V. To be assiduous in instructing one's-self (with **فِي**).

فَكَتَ aor. o. *To break*. **فَكْتٌ** n.a. The act of freeing (captives).—**فُتِكَتْ** part. VII. f. *Dislocated*, one who vacillates (in his faith), as at 98 v. 1.

فَكَرَ *To think*.—**فَكَّرَ** II. To meditate; at 74 v. 18 it means to meditate blasphemies against the Korân.—**فَتَكَّرَ** V. To consider, meditate (with **فِي**).

فَكَهَ *To be very merry*. **فَكِهٌ** A jester, one who makes game of others. **فَاكِهٌ** part. act. One who is very joyful, rejoices greatly (with **بِ** or **فِي**). **فَاكِهَةٌ** Plur. **فَوَاكِهٌ** (2nd declension) Fruit.—**فَتَفَّهَ** V. To wonder.

فُلٌ A certain person. **فُلَانٌ** Such an one, a certain person.

فُلِعَ *To split*.—**أَفْلَحَ** IV. To prosper, be happy, attain one's desires. **فُلِيعٌ** part. act. One who is prosperous or happy.

فُلِقَ aor. i. *To split, cause to come forth*. **فُلِقَتْ** A fissure, Day-break, breaking forth (of the dawn); it is held by some to mean Creation in general, and especially of those things which are produced from others, as Fountains, plants, children, etc. **فَالِقٌ** part. act. One who causes to put forth or break forth.—**فُتِّقَ** VII. To be split open, divided.

فُلُكْتُ *To be round (a breast)*. **فُلُكْتُ** comm. gend. and number, Ships, a ship, shipping, The Ark. **فُلُكْتُ** The orbit of a celestial body.

فُلِعَ see **فُلِيعٌ**.

فُلِعَ see **فُلِيعٌ**.

فُلِعَ see **فُلِيعٌ**.

فُلِعَ see **فُلِيعٌ**.

فُلِعَ see **فُلِيعٌ**.

or of **فُلِعَ** A species; if the latter meaning be adopted we must understand the words **فُلِعَ** "Of trees," at 55 v. 48, where it occurs.

فَدَى *To dote*.—**فَدَى** II. To make a dotard of, regard as a dotard.

فَنَى aor. i. *To vanish*. **فَانٍ** for **فَانِيٌ** part. act. Perishable, liable to decay.

فَهَمَ *To understand*.—**فَهَمَ** II. To cause to understand (with double acc.).

فَاتَ aor. o. *To pass away from, slip (an opportunity); escape (with acc.)*. **فَوَتْ** n.a. Escape.—**فَوَتْ** n.a. VI. f. A disparity, or want of proportion.

فَاجَ aor. o. *To diffuse a fragrant odour*. **فَوَجٌ** A troop or company; Plur. **فَوَاجٌ**.

فَارَ aor. o. *To boil, boil up or boil over*; **فَارَ الْفَنُورُ** 11 v. 42, "The oven boiled over;" this oven is said to have originally belonged to Eve, and poured forth boiling water as a sign of the Deluge, the waters of which, according to Jewish fable, were boiling hot; see also 23 v. 27. **فَوْرٌ** n.a. Haste; **فَوْرُهُمْ** 3 v. 121, "Immediately on their arrival, or before they had rested," see D. S. Gr. T. 1, p. 526.

فَارَ aor. o. *To get possession of, gain, receive salvation, obtain one's desires*. **فَوْرٌ** n.a. Victory, felicity, safety, salvation. **فَوْرٌ** part. act. One who enjoys felicity or receives salvation. **مَفَارٌ** A place of safety or felicity. **مَفَارَةٌ** An escape, place of refuge.

فَوَضَ Not used in the primitive form, *To submit a thing to the judgment of another (with acc. and إِلَى of pers.)*.

فَانٍ aor. o. *To be superior in rank or excellence*. **فَوْقٌ** n.a. is properly a noun expressive of superiority, which when used as an adverb is

indeclinable; in the Korān it always appears as a preposition meaning over or above, and is then used in the accns. **فَوْقَكُمْ** as **فَوْقَ** "Over you," or in the genitive after a preposition, as **فَوْقَ السَّمَاءِ** 14 v. 31, "From above (or from the surface of) the earth;" D. S. Gr. T. 1, pp. 494 and 510; see also **بَعْدَ**. **فَوَاقٍ** A delay, properly the space of time between two milkings, or of the opening and closing of the hand in milking.—**أَتَانِي** IV. To come to one's-self, recover (after a swoon or illness).

فُومٌ generic noun, Garlic; no verbal root.

فَادٌ aor. o. *To pronounce a word.* **فَمٌ** or **فُمٌ** or with a complement **فُو**, Gen. **فِي**, Acc. **فَا**; Plur. **أَفْوَادٌ** A mouth; The word **فَمٌ** is formed from the regular noun **فُوْدٌ** by cutting off the two last radical letters, and substituting **م**; see D. S. Gr. T. 1, pp. 378 and 417; it is found in the Korān only in the acc. sing. and in the plural.

فِي a preposition meaning In, into, among, in com-

pany with, as **أَدْخَلُوا فِي أُمَمٍ قَدْ خَلَتْ** 7 v. 36, "Enter ye in company with the nations which have already passed away;" It may sometimes be rendered On, of, to, with, 51 v. 29; for, 2 v. 173; hy, against, concerning, according to, or in comparison with; an instance of the last meaning occurs at 13 v. 26; D. S. Gr. T. 1, p. 487.

فَادٌ aor. i. *To return, go back (with إِي)*; to go from a vow, as at 2 v. 226.—**أَتَانِي** IV. To bring under the power or authority of any one (with acc. and **عَلَى** of pers.).—**تَفَيَّأَ** V. To turn itself about (as a shadow cast by the sun).

فَاضٌ aor. i. *To be copious; to overflow (with مَوْءٍ).* **أَفَاضَ** IV. To pour water over any one (with acc. and **عَلَى**); to rush impetuously (with مَوْءٍ), as the pilgrims down Mount 'Arafat; to be diffuse; to dilate or amplify in speaking (with **فِي**); to be immersed in any business (with **فِي**).

فَالٌ aor. i. *To be weak-minded.* **فَيْلٌ** An elephant.

ق

قِي Name and initial letter of the 50th chapter, see **آلِمْ**.

قَبَحٌ *To abhor*; and **قَبِيحٌ** *To be ugly, loathsome.* **مَقْبُوحٌ** part. pass. Ahhorred or rendered loathsome; at 28 v. 42 it may be taken in either sense.

قَبْرٌ aor. o. and i. *To bury.* **قَبَرٌ** n.a. Plur. **قُبُورٌ** A grave. **مَقَابِرٌ** (2nd declension) plnr. of **مَقْبَرَةٌ** A cemetery.—**أَقْبَرُ** IV. To cause to be hurried.

قَبَسٌ aor. i. *To get a light from another.* **قَبَسٌ** Lighted fuel.—**أَقْبَسَ** VIII. To take a light from another (with **مِنْ**).

قَبَضَ aor. i. *To contract, take, seize, draw in (its wings in flying), as a bird; thus at 67 v. 19, where we may understand the word أَجْنَحَتَيْنِ أَجْنَحَتَيْنِ.* **قَبْضَةٌ** n.a. A contraction. **قَبْضَةٌ** A handful. **مَقْبُوضٌ** part. pass. Taken.

قَبَّلَ aor. a. *To accept (with acc. and **عَنْ** or **مِنْ**); to admit (with acc. and **لِ** of pers.).* **قَابِلٌ** part. act. One who accepts. **قَبْلٌ** properly, a noun meaning *the forepart*; but in the Korān used either as an adverb, and without a complement, in which case it is indeclinable, as **مِنْ قَبْلُ** Before, formerly, or as a preposition

in the acc. as **قَبْلَ هَذَا** Before this; when preceded by the preposition **وَمِنْ** it is put in the genitive, as **وَمِنْ قَبْلِ أَنْ** Before that; it corresponds in its construction with **بَعْدَ** q.v.; see also D. S. Gr. T. 2, p. 152. **قَبْلُ** The forepart; **قَبْلَ 6 v. 111**, "Before their eyes," or "In hosts," with which meaning **قَبْلُ** may be regarded as the plur. of **قَبْلٌ** q.v. **قَبْلُ** Power, a side or part; **قَبْلُ** Towards, in the direction of, as **قَبْلَ الْمَشْرِقِ 2 v. 172**, "Towards the East;" **قَبْلَ 27 v. 37**, "Against whom they will have no power;" **وَمِنْ قَبْلِهِ 57 v. 13**, "Alongside it." **قَبْلَهُ** properly, *Anything opposite*; a Kihla, or the point in the direction of which, prayer must be made to be efficacious; see Daniel chap. vi. v. 10; Thus the Kihla of the Mohammedans is the Ka'ba at Mecca; at 10 v. 87 the word has been interpreted "A place of worship;" The Jews in the days of Moses are supposed by the Commentators to have prayed towards the Ka'ba, it having been rebuilt by Abraham and Ishmael in place of the original house destroyed by the Flood. **قَبُولٌ** A favourable reception. **قَبِيلٌ** A surety, bail, sponsor; at 7 v. 26 it means a host (the ministers of Satan). **قَبَائِلُ** (2nd declension) plur. of **قَبِيلَةٌ** An Arab tribe. — **أَقْبَلُ** IV. To come, draw near, approach (with **فِي** in the sense of with), thus at 12 v. 82 and 51 v. 29; to turn towards (with **عَلَى** of pers.); to rush upon (with **إِلَى**). — **تَقَبَّلَ** V. To accept (with acc. and **وَمِنْ** or **عَنْ** of pers.); This verb is sometimes used with an ellipse of the immediate complement, or as we should call it, the accusative; thus at 3 v. 31 **تَقَبَّلْ مِنِّي** "Then accept from me (that which I have

vowed" — **مَا كَذَرْتَهُ**; a similar passage is found at 2 v. 121, D. S. Gr. T. 2, p. 454. — **مُسْتَقْبِلٌ** part. act. VI. f. Opposite to, or facing one another. — **مُسْتَقْبِلٌ** part. act. X. f. Proceeding towards (with acc.).

قَتَرَ aor. o. and i. To be niggardly. **قَتَرٌ** and **قَتَرٌ** Black dust, blackness. **قَتُورٌ** Niggardly. — **مُخْتَبِرٌ** part. act. IV. f. To be in reduced circumstances.

قَتَلَ aor. o. To kill, slay; **2 v. 51**, **ثُمَّ قَاتِلُوا أَنْفُسَكُمْ**, "Then slay yourselves;" either figuratively, by mortifying your corrupt desires, or "one another;" the latter interpretation is in accordance with the account given in Exodus chap. xxxii. v. 27; In the Passive **قُتِلَ** is sometimes used as an imprecation, thus at 74 vv. 19 and 20, "May be be accursed;" the preterite being used for the optative; D. S. Gr. T. 1, p. 169; similar instances occur at 51 v. 10, 80 v. 16, and 85 v. 4. **قَتْلٌ** n.a. The act of putting to death, slaughter. **قَتْلَى** (2nd declension) for **قَتْلَى** D. S. Gr. T. 1, pp. 110 and 402, plur. of **قَتِيلٌ** One who is slain. — **تَقْتِيلٌ** II. To slay, or cause to be slain. **تَقْتِيلٌ** n.a. The act of slaughtering. — **قَاتَلَ** III. To fight against (with acc. of pers.); **9 قَاتَلَهُمُ اللَّهُ** v. 30, "May God curse them," see **قَاتَلَ** At 3 v. 140 there seems to be an ellipse after **قَاتَلَ** of the objective or immediate complement, **إِنْسَانًا** or some similar word being understood, D. S. Gr. T. 2, p. 454. **يُقَاتَلُ** n.a. The act of fighting, war. — **إِقْتَتَلَ** VIII. To contend among themselves.

قَيْشَاءٌ generic noun, Cucumbers; no verbal root. **قَحَمَ** aor. o. To rush headlong. — **إِقْتَحَمَ** VIII. To undertake an enterprise in a headlong or impetuous

manner. *مُتَقَرِّمٌ* part. act. One who rushes or leaps headlong, found at 38 v. 59, where it means "Rushing headlong (into Hell)."

قَدْ A particle frequently prefixed to the preterite to give it a past signification; where among several verbs in the preterite one has the particle قَدْ prefixed, such verb is to be taken in the Pluperfect tense; so also among several Pluperfects the one which follows قَدْ will have a signification anterior to the others; in all the above cases it may generally be rendered already, and may frequently be understood to imply that the matter in question, although past, is of recent date, or that it was not unexpected; thus, *وَقَدْ قُلْنَا لَكُمْ مَا حَرَّمَ عَلَيْكُمْ* 6 v. 119, "For he hath even now explained to you what he hath forbidden you;" another use of قَدْ is to add energy to an affirmation, and it may then be rendered truly, of a certainty, or verily; thus, *يَعْلَمُ مَا أَنْتُمْ عَلَيْهِ*, 24 v. 64, "He knows of a surety what ye are about;" so also at 91 v. 9, *قَدْ أَلْبَسَ مَنْ زَكَاةً*, "Verily he who hath purified it is happy;" Lastly, قَدْ may sometimes be rendered frequently, as at 2 v. 139, *قَدْ نَرَى تَوَلَّى وَجْهَكَ*, "We have frequently observed the turning of thy face;" It is found in combination with other particles as *وَقَدْ*, *قَدْ*, *قَدْ* etc. D. S. Gr. T. 1, p. 533.

قَدْ aor. o. To rend. *قَدَّ* plur. of *قَدَّةٌ* A party of men at variance among themselves; *كُنَّا عَرَائِقُ* 72 v. 11, "We are (followers of) different ways."

قَدَحَ aor. a. To strike fire. *قَدَحَ* n.a. The act of striking fire.

قَدَّرَ aor. o. and i. To be able, to be able to do, have power over, prevail against (with *عَلَى*); to

measure to an exact nicety (with acc. of thing and *عَلَى* of pers.), as at 89 v. 16; so also in the Pass. at 65 v. 7; to estimate the value of (with double acc.), thus *مَا تَدْرَوْنَ آلِهَةً حَتَّى تَدْرُوهُ* 6 v. 91, "They have not made a just estimate of God;" to be sparing (with *لِ*); to determine, with which meaning it is found in the Pass. at 54 v. 12. *قَدَّرَ* n.a. That which is determined or predestined of God, measure, value, power; *لَيْلَةُ الْقَدْرِ* 97 v. 1, The night of El Qadr, on which the Koran was sent down from Heaven; it may be rendered either "the night of Power," or "the night of the pre-determined decree," from a Mohammedan fable, that on this night are issued the Divine decrees on all the affairs of the ensuing year; it is generally supposed to fall on the night preceding the 24th of Ramadân. *قَدَّرَ* n.a. The Divine decree, that which is predestined, a definite quantity, a determined measure; *عَلَى قَدَرِهِ* 2 v. 237, "Upon him who is in easy circumstances (shall be set) an amount according to his ability;" it is also read *قَدَّرَ* plur. of *قَدَرٌ* comm. gend. A cauldron. *قَادِرٌ* part. act. One who is able or has power over, one who determines beforehand. *قَدِيرٌ* Able, potent. *مَقْدُورٌ* part. pass. Determined. *مَقْدَرٌ* A definite quantity, or determined measure, a space. *قَدَّرَ* II. To make possible, dispose, prepare, to plan, devise, decree, determine, define; at 74 vv. 18, 19, and 20, it means to lay plans or plots against the Koran; at 34 v. 17 it may be translated "We have facilitated;" *قَدَّرُوْهَا تَقْدِيرًا* 76 v. 16, "They shall determine the measure thereof (according to their desire)." *تَقْدِيرٌ* n.a. The act of

measuring or determining, a Divine decree.—
مُقَدِّرٌ part. act. VIII. f. Powerful, able to pre-
vail (with عَلَى).

رُوحٌ To be pure. طَهَّرٌ Purity, sanctity. رُوحٌ
الْقُدُّوسُ The Holy Spirit, by which name the
Mohammedans designate the Angel Gabriel.
الْحَمْدُوسُ The Holy One, an epithet of God.—
مُقَدِّسٌ II. To sanctify, bless (with لِ). طَهَّرَ
part. pass. Sacred, holy.

قَدَّمَ aor. o. To precede; and قَدَّمَ aor. a. To hetake
one's-self, come to (with إِلَى). قَدَّمَ Merit;
when of the fem. gend. it means A foot; Plur.
أَقْدَامٌ Old, ancient. أَوْدَمُونَ Forefathers.
— قَدَّمَ II. To bring upon (with acc. and لِ
of pers.); to do a thing before, prepare before-
hand, send before (with لِ and with or with-
out acc.), as good works, which a man is said
to send before to hear witness for him at the
last day; see 1st Epistle of S. Paul to Timothy
chap. v. v. 24; to put forward (a threat),
threaten beforehand, as أَوْدَمْتُ بِأَوْدَمِيكُمْ
50 v. 27, "Since we have already threatened you
beforehand;" at 49 v. 1 there is an ellipse of the
accus., the words لَا تَقْدُمُوا may probably mean
"Do not put yourselves forward," or "do not
ohtrude your opinions;" there are other read-
ings, but this seems best to accord with the
context, which contains several hints on good
breeding and etiquette.— قَدَّمَ V. To go before;
at 74 v. 40 it means to go forward in the right
way.— اِسْتَدَمَّ X. To desire to advance, wish
to anticipate. مُسْتَدِمٌ part. act. One who
goes forward, or desires to advance.

قَدَا aor. o. To be agreeable in taste and smell (food).
— اِمْتَدَى VIII. To imitate, copy (with بِ).
اِمْتَدَى imperat. for اِمْتَدِ with the addition of د

called اَلْوَتْبِ D. S. Gr. T. 1, p. 252. مُتَعِدٍ
for اِمْتَدَى part. act. One who imitates (with
عَلَى).

تَدَفَّ aor. i. To pelt, cast (with acc. and فِي or بِ);
يَقْدِفُ 34 v. 47, "He casts his truth
(over his servants);" at 20 v. 90 we must
understand the words فِي النَّارِ; to asperse,
pelt with abuse (with acc. and بِ).

قَرَّ aor. i. and a. To stand fast; remain quiet (with
فِي), as at 33 v. 33, where قَرْنَ is for اِقْرَنْ 2nd
pers. fem. plur. of the imperative, D. S. Gr.
T. 1, p. 229. Note. This word is frequently
spelt قَرَن, and is then to be derived in the
usual way from the assimilated وَهَرَن q.v.;
to be cool, applied to the eyes, thus at 20 v. 41
قَرَّ عَيْنَا literally, "So that her eye might
be cool," i.e. "That she might rejoice;" so also
at 19 v. 26 وَهَرَّ عَيْنَا "And cool (or refresh) thy-
self," literally, "Be cool as to thine eye." قَرَارٌ
n.a. Stability, a fixed or secure place, reposi-
tory, place of abode. قُرَّةٌ Coolness; قُرَّةٌ عَيْنٍ
"Delight,—literally, coolness—of the eye."
قَوَارِيرٌ (2nd declension) plur. of قَارُورَةٌ A glass
bottle;" at 27 v. 44 it must be translated
"Slabs of glass;" قَوَارِيرٌ مِنْ فِضَّةٍ 76 v. 16,
"Glass bottles resembling silver," or it may
be "Silver bottles resembling glass."— اَقْرَ IV.
To confirm, to cause to rest or remain (with
فِي). اِسْتَقَرَّ X. To remain firm (with acc. of
place). مُسْتَقَرٌّ part. act. That which remains
firmly fixed or confirmed, abiding, lasting.
مُسْتَقَرٌّ part. pass. Firmly fixed or established;
as a noun of place it means a fixed abode; and
at 6 v. 66 "a fixed time;" at 6 v. 98 there is
an ellipse, to complete the sense we must read

فَلَكُمْ مَسْكَنٌ; the words may refer either to the loins of the Father, or a mansion upon earth.
 قَرَأَ aor. a. and o. To read, rehearse to (with acc. and عَنكَ of pers.). قُرْءٌ Period of a woman's monthly courses. قُرْآنٌ The Korán, properly pronounced Kor-án.—اقْرَأْ IV. To cause to read or rehearse.
 قَرَبَ To make a night journey; and قَرَبَ aor. a. To approach, draw near to; كَلَّا تَقْرُبُوهَا 2 v. 183, "And do not go near (to transgress) them."
 قُرْبَةٌ Proximity; at 9 v. 100 it may be rendered "A means of drawing nigh." قُرْبَةٌ Plnr. قُرَبَاتٌ Pious works which draw men nigh unto God. قَرِيبٌ comm. gen. Nigh, near, near at hand, either in place or time; مِنْ قَرِيبٍ Shortly after; قَرِيبًا as an adverb, Lately.
 قَرِيبٌ for قُرْبَى (2nd declension) D. S. Gr. T. 1, pp. 110 and 402, Affinity, relationship; دُوَّ الْقَرِيبَى A relation. قُرْبَانٌ n.a. A sacrifice, or gift offered to God; see S. Mark chap. vii. v. 11; a familiar acquaintance, the *Entourage* of a prince; at 46 v. 27 it may perhaps be best translated "as a means of access to God;" the false Deities there mentioned being supposed to be on familiar terms with God, and therefore likely to act as intercessors with him.
 اقْرَبَ (2nd declension) comp. form, Closer, closest, nearer, nearer, more probable; at 16 v. 79 it means "In a shorter time," or "quicker."
 الْقَرِيبُونَ Kinsfolk, kindred, those most nearly related. مَقْرَبَةٌ Relationship.—قَرَبَ II. To set before (with acc. and إِلَى); to cause to draw nigh (with acc. and عِنْدَ or إِلَى); to offer (a sacrifice); مَقْرَبٌ part. pass. One who is made or permitted to approach, honoured.—اقْتَرَبَ VIII. To draw near.

قَرَحَ aor. a. To wound. قَرْحٌ n.a. A wound.
 قَرَدَ aor. i. To collect. قَرْدَةٌ plur. of قَرْدٌ An ape.
 قَرَسَ aor. i. and o. To cut off. قُرَيْشٌ Name of a noble Arab tribe descended from Ishmael, of which Mohámmad's grandfather was Prince.
 قَرَضَ aor. i. To cut; to turn away from (with acc. of pers. or thing). قَرْضٌ n.a. A loan, especially one which is payable at the option of the borrower, and hence called قَرْضٌ حَسَنٌ; according to some, however, the meaning of this expression is "a loan at good interest."—أَقْرَضَ IV. To lend (with donhle acc.).
 قَرَطَسَ quadriliteral, To hit the mark. قِرْطَاسٌ Plnr. قَرَائِيسُ (2nd declension) Paper.
 قَرَعَ aor. o. To get the better of another in drawing lots, to strike. قَارِعَةٌ Adversity, that which strikes; a name of the Day of Judgment.
 قَرَفَ aor. i. To peel.—اقْتَرَفَ VIII. To acquire, gain. مُقْتَرِفٌ part. act. One who gains.
 قَرَنَ for اقْرَبَ fem. plnr. imperat. of قَرَبَ q.v.
 قَرَنَ aor. i. To join one thing to another. قَرْنٌ n.a. A horn, a generation; Dual قَرْنَانِ, oblique قَرْنَيْنِ, as دُوَّ الْقَرْنَيْنِ He of the two horns, Alexander the Great, see دُوَّ; Plnr. قُرُونٌ. قُرُونٌ Plnr. قُرْنَانٌ (2nd declension) An intimate companion.
 قَارُونَ Korah, a proper name of foreign origin, and therefore of the 2nd declension, D. S. Gr. T. 1, p. 404.—مَقَرَّنَ part. pass. II. f. Bound together.—مَقَرَّنَ part. act. IV. f. One who is able to do a thing (with لِ of thing).—مَقْتَرَنٌ part. act. VIII. f. One who is associated with another, or follows in procession.
 قَرَى aor. i. To entertain a guest. قَرْيَةٌ A city, town, village; Dual الْقَرْيَتَانِ The two cities Mecca and Et-Tā-if; Plnr. قُرَى.

قَس To think evil. قَسيس A Christian Priest.

قَسَر To compel any one to do a thing against his will. قَسورة Powerful, a lion.

قَسَط aor. i. To swear from justice; also aor. i. and o. To be just. قَسَط n.a. Justice, equity; at 21 v. 48 we have an instance of the noun of action used as an adjective, and remaining in the singular, although qualifying a noun in the plural; D. S. Gr. T. 2, p. 230. قَسِيط part. act. One who acts unjustly or unrighteously. اَقْسَط (2nd declension) comp. form, More just. — اَقْسَط IV. To be just (with *فِي* or *إِلَى*). مَقْسِيط part. act. One who observes justice.

قَسْطَاس A balance; this word is said to be of Greek origin.

قَسَم aor. i. To divide into parts; to portion out (with acc. and *بَيْنَ*). قَسَم An oath. قَسَمَة A partition, a dividing, an apportionment. مَقْسَم part. pass. Divided, distinct. — مَقْسَم part. act. II. f. One who apportions. — قَسَم III. To swear unto (with acc. of pers.). — قَسَم IV. To swear (with acc. of oath and *بِ*, or with a verb preceded by *لَ*); at 7 v. 47 and elsewhere the substance of the oath immediately follows the verb, without the intervention of any particle, thus *يَقْسِمُ الْمَجْرُمُونَ مَا كَانُوا* 30 v. 54, "The wicked will swear (that) they have not tarried;" at 75 v. 1 the words *يَا أَيُّهَا* are generally rendered "Verily I swear," *لَ* being held to be intensive; so also at 56 v. 74 and other passages; according to some however the words may mean "I will not swear;" the matter being too palpable to require the confirmation of an oath, see *لَ*. — قَسَم VI. To swear one to another (with *بِ*).

— مَقْسِم part. act. VIII. f. One who divides. — اِسْتَقْسَم X. To draw lots or divine by means of headless arrows.

قَسَا aor. o. To be hard. قَسوة n.a. Hardness. قَاس for قَاسٍ D. S. Gr. T. 1, p. 330, part. act. Hard; for the construction of the phrase *لِقَاسِهِمْ قُلُوبُهُمْ* 39 v. 23 see D. S. Gr. T. 2, pp. 197 and 278; at the commencement of this verse there is a remarkable hiatus; Beidāwī contents himself by saying *خَبَرٌ مِّنْ مَّحْذُوفٍ* "The predicate of *مِنْ* is suppressed," but the sense may be gathered from the concluding portion; it may be supplied somewhat as follows; "Shall he then whose breast God hath opened, etc. (be like unto one whose heart is hardened?); Woe then unto those who are hard of heart;" D. S. Gr. T. 2, p. 475.

قَشَعَر A cucumber. اِقْشَعَر IV. f. quadrilateral, To become rough or creep with terror—the skin— (with *وَنَ*).

قَصَّ aor. o. To cut, lop, to follow, declare; to narrate or relate, to make mention of (with acc. and *عَلَى* of pers.). قَصَص n.a. A narrative, story, history, the act of following; قَصَصَا 18 v. 63, "Following their footsteps." قَصَاص Retaliation.

قَصَد aor. i. To intend, to be moderate, steer a middle course. قَصْد The right way, the middle path, "Le jaste milien." قَصِيد part. act. Easy or moderate (journey). — مَقْصِد part. act. VIII. f. One who keeps to the right path, a man of good intentions; also one who halts between two opinions.

قَصَرَ To be short; aor. o. To diminish, cut short, as prayers (with *وَنَ*). قَصْر n.a. Plur. قُصُور A palace, castle. قَاصِر part. act. One who keeps

in restraint. مَقْصُورٌ part. pass. Confined, kept at home (a woman). مَقْصِرٌ part. act. II. f. One who cuts short (his hair). أَصْرٌ IV. To desist.

قَصَفٌ aor. i. To dash in pieces (a ship). قَائِفٌ A heavy gale of wind.

كَصَمٌ aor. i. To break in pieces, demolish utterly.

أَصَى aor. o. To be distant. قَصِيٌّ Distant. أَصَى for أَصْرُ D. S. Gr. T. 1, p. 105, Fem. قَصَى (2nd declension) comp. form, More remote, further; further; أَشْجَدُ الْأَصَى 17 v. 1, "The farther mosque," the Holy House at Jerusalem, on the site of which now stands the mosque of El Akra.

قَصَّ aor. o. To bore.—إِنْقَصَ VII. To threaten to fall down.

قَصَبٌ aor. i. To cut off. قَصَبٌ n.a. Trefoil or clover.

قَضَى aor. i. To decree, create, accomplish, bring to an end, complete; to fulfil (as a term or vow); to determine (with acc. and مِنْ of pers.); to pass a sentence (with acc. and عَلَى of pers.); قَتَلَ عَلَى 28 v. 14, "He slew him," or "made an end of him;" to command (with أَنْ) ; to make known or reveal (with acc. and إِلَى of pers.); to judge (with بِ) ; to judge between (with بَيْنَ of persons and بِ or فِى). قَاضٍ part. act. One who decrees, determines, judges, etc.; قَاضِيَةً 69 v. 27, "Oh! would to God that it (death) had made an end of me." مَقْضَى part. pass. Decreed, D. S. Gr. T. 1, p. 330.

قَطَّ aor. o. To cut. قَاطٍ A judge's sentence.

قَطَرَ aor. o. To drop. يَطَّرُ Molten brass. أَنْطَارٌ plur. of قَطْرٌ A side, a tract of earth or heaven. قَطِرَانٌ Liquid pitch.

نَطَعَ aor. a. To cut asunder, cut down (a tree), cut off; to pass or traverse as at 9 v. 122; نَطَعُونِ 29 v. 23, "Ye infest the highway," or "commit highway robbery;" at 22 v. 15 it is understood by some to mean "Let him hang himself," or "let him hang himself, and then cut (the rope);" the passage is rather obscure, but the idea seems to be, Let him resort to any means however extravagant. نَطَعَ A part; according to some the first watch of the night. نَطَعٌ A part of the night, the darkness of the night towards morning; also plur. of نَطْعَةٌ A part or portion. نَاطِعٌ part. act. One who decides, as at 27 v. 32. مَنُطُوعٌ part. pass. Cut off.—نَطَعَ II. To cut off, cut in pieces, divide, disperse separately; وَتَنَطَّعُوا أَرْحَامَكُمْ 47 v. 24, "And would ye sever the ties of relationship?" to cut out (clothes), as at 22 v. 20. نَطَّعَ V. To be cut up into pieces, divided asunder; نَطَّعَ بَيْنَكُمْ 6 v. 94, "A schism has been made between you," or "ye have been cut off from one another;" For the impersonal use of verbs see D. S. Gr. T. 2, p. 245.

نَطَفَ aor. i. To gather the vintage. نَطَفٌ plur. of نَطْفٌ A bunch of grapes.

نَظِيرٌ The thin skin which envelops a date-stone.

نَعَدَ aor. o. To sit, sit upon, sit still, remain quiet at home; it is sometimes used in a manner similar to those verbs which are styled by grammarians أَخْرَافَتْ كَانِ and may then be rendered to become; instances occur at 17 vv. 23 and 31; D. S. Gr. T. 1, p. 121, note; to beset (with بِ), as at 7 v. 84; to set snares for (with لِ); thus at 7 v. 15, لَأَنْعِدَنَّ لَهُمْ مِرَاطَكَ, "Verily I will set snares—or lie in

ambush—for them (in) thy straight way;” the word *جِزْأَلَكْ* is here put in the accus. as being a *كَرْبَ* or adverbial expression embodying the idea of place; it stands for *فِي* or *عَلَى* *جِزْأَلَكْ* or *فِي* D. S. Gr. T. 2, p. 393, *note*; a similar passage is found at 9 v. 5. *قُعُودٌ* n.a. The act of sitting still, see *قَاعِدٌ*. *قَاعِدٌ* comm. gend. and number, Sitting. *قَاعِدٌ* Plur. *قَاعِدُونَ* part. act. One who sits still or remains at home; Fem. Plur. *قَوَاعِدُ* (2nd declension) Foundations, women who are past child-bearing. *مَعْعَدٌ* n.a. Plur. *مَعَاعِدُ* (2nd declension) The act of sitting still or remaining at home, a seat or place of sitting down, a station, encampment, as at 3 v. 117.

تَعَرَّ aor. a. To descend.—*مُنْتَعِرٌ* part. act. VII. f. That which is torn up by the roots.

أَتَقَالَ aor. i. and o. To return from a journey. *أَتَقَالَ* plur. of *قَالَ* A lock.

تَقَا aor. o. To follow.—*تَقَى* II. To cause to follow or succeed (with *بِ* of pers. and *عَلَى*).

قَلَّ aor. i. To be few, to be little. *قَلِيلٌ* Few, little, small. *أَقَلَّ* (2nd declension) comp. form, Fewer, poorer.—*قَلَّلَ* II. To make few, cause to appear few, as at 8 v. 46.—*أَقَلَّ* IV. To bear, carry.

كَلَبَ aor. i. To turn, return (with *إِلَى*). *كَلَبٌ* n.a. Plur. *كَلَبٌ* A heart.—*كَلَبَ* II. To cause to turn, turn upside down, upset; *يَقْلِبُ كَفَيْو* 18 v. 40, “He turned his hands upside down,” or with the backs to his belly, a sign of grief; to turn about; *يَنْقَلِبُ اللَّيْلُ وَالنَّهَارُ* 24 v. 44, “God maketh the night and the day to take turns, or succeed each other in turns.”—*تَقَلَّبَ* V. To be turned about, changed. *تَقَلَّبَ* n.a. The act of turning about, a vicissitude of fortune, whether good or bad; at 16 v. 48 it

means employment in business, and at 26 v. 219 it may either be translated behaviour or going to and fro, or it may refer to the various postures assumed by the Moslems when at prayers. *مُنْقَلَبٌ* Time or place where any one is busily employed, as in journeying to and fro, etc.—*إِنْتَلَبَ* VII. To be turned about, troubled, to turn one's-self or return back (with or without *إِلَى*); to be overthrown or turned back, as at 3 v. 122; to be turned from the true faith, in which sense it may be taken at 2 v. 133, as well as in other places, where the words *يَنْقَلِبُ عَلَى عَقِبَيْهِ* occur; *أَيُّ مُنْقَلَبٍ* 26 v. 228, “What turn their affairs shall take,” meaning “what shall be their future state;” *Literally*, “By what kind of a return they shall return (to God).” *مُنْقَلَبٌ* part. act. One who returns. *مُنْقَلَبٌ* part. pass. That which is exchanged; at 26 v. 228 it must be considered as a noun of time and place, D. S. Gr. T. 1, p. 305.

قَلَدَ aor. i. To collect (water, etc.). *قَلَادَةٌ* (2nd declension) plur. of *قَلَادَةٌ* An ornament of the neck, wreath or garland. *مَقَالِيدُ* (2nd declension) plur. of *مَقَالِيدُ* A key.

قَلَعَ aor. a. To remove, extract.—*أَقْلَعَ* IV. To desist.

قَلَمَ aor. i. To pare (the nails, etc.). *قَلَمٌ* Plur. *قَلَمٌ* A pen; a headless arrow need in casting lots.

قَلَى aor. i. To fry; to hate. *قَالَ* part. act. One who abhors (with *لِ*).

قَمَعَ To raise the head and refuse to drink (a camel).—*مُقَمَّعٌ* part. pass. IV. f. One whose head is forced up so that he cannot see.

قَمَرَ aor. o. and i. To game with dice; and *قَمَرَ* aor. e. To be white. *قَمَرٌ* n.a. The moon (especially from the 3rd to the 26th day).

نَمَسَ aor. i. and o. *To canter or bound.* نَمِيسَ A shirt; Fr. *Chemise*.

نَمَطَرٌ quadrilateral, *To tie up the neck of a leather bottle.* نَمَطِرٌ Calamitous (day).

نَمَعَ aor. a. *To goad (an elephant) on the head.* مَنَاعُ (2nd declension) plur. of مَنَاعَةٌ A mace.

نَمَلٌ *To be lousy.* نَمَلٌ generic noun, Lice.

نَمَتَ aor. o. *To be devout, obedient to God (with ل).*

• نَمِيتَ part. act. One who is obedient to God, devout, constant in prayer.

نَمَطَ *To hinder*; and نَمَطَ aor. a. *To despair (with و).* نَمَطٌ n.a. Despair. نَمِيطٌ part. act. One who despairs.

نَمَطَرٌ quadrilateral, *To leave the country and inhabit a town.* نَمَطَارٌ Plnr. نَمَاطِرٌ (2nd declension) A talent, 1200 ounces of gold. مَنَطَرٌ part. pass. Counted by talents; the expression وَالتَّنَاطِرُ 3 v. 12 is equivalent to "Heaps of talents."

نَمَعَ aor. a. *To beg*; and نَمِعَ aor. a. *To be content.*

نَمِيعٌ part. act. One who asks humbly, also one who is content.—مَنِيعٌ part. act. IV. f. One who lifts up the head.

نَمَا aor. o. *To get, acquire.* نَمَاتٌ plur. of نَمَا A cluster of dates.

نَمَى aor. i. *To acquire.*—أَتَمَى IV. *To cause to acquire, to make contented.*

نَهَرَ aor. a. *To overcome, oppress.* النَهَارُ The Omnipotent, the Victorious God. فَاهِرٌ part. act. One who subdues (used with قُوَى) The Conqueror, a name of God.

نُورًا plur. imperat. of نَوَى q.v.

نَابَ aor. o. *To dig.* نَابٌ A space, distance.

نَوَتْ aor. o. *To nourish.* أَنْوَاتٌ plur. of نَوَاتٌ Nourishment.—مَنِيتٌ part. act. IV. f. Watchful, a guardian.

نَوَسَ aor. o. *To compare by measurement.* نَوِيسٌ oblique dual of نَوَسَ comm. gend. A bow.

نَاعَ aor. o. *To cover (a female).* نَاعٌ Plur. نَعِيَةٌ A level plain.

نَالَ aor. o. *To say, speak (with ل);* instances not unfrequently occur where this word is altogether omitted; for example at 39 v. 4, where قَالَوا is understood before the words مَا نَعْبُدُكُمْ; and again at the commencement of the 15th verse of the 25th chapter, where we must understand يَقَالُ لَهُمْ; this ellipse is generally indicated by the conjunction أَنْ, D. S. Gr. T. 1, p. 568, and T. 2, p. 468; see also أَنْ. نَوَلٌ n.a. A saying, speech, that which is pronounced, a sentence, a word; Plur. أَنْوَالٌ, Plnr. of Plnr. أَتَارِيلٌ (2nd declension). نِيلٌ A word, saying, pronouncing, speech, discourse, conversation; at 43 v. 88 if we read وَيَنِيلُ "And the saying (of the prophet)," it must be considered as the complement to the antecedent عِلْمٌ in the 85th verse. نَوَانٌ part. act. A speaker, see also نَالَ for نَوَلٌ. V. *To fabricate falsely, counterfeit (with acc. and عَلَى of pers.).*

نَامَ aor. o. *To stand, stand fast or firm, stand still, stand up—to prayer (with إِلَى and فِى, or عِنْدَ of place); to come (with مِنْ of place);* يَوْمٌ 14 v. 42, "On the day when their account shall stand good, or when the reckoning shall come;" to stand before (with ل); 57 v. 25, "That men should be righteous in their dealings," used also with ل of pers., as at 4 v. 126. نَوْمٌ n.a. A people. نَوِمٌ or نِيمٌ Right, true; at 98 v. 4 we may understand the word الدِّينَةُ Religion, before نَوَانٌ part. act. Standing, firm, upright,

certain to come, as at 18 v. 34. قَوَامٌ Right, equity. قَوِيْمٌ plur. of قَوِيْمٌ Standing upright, erect; قِيَامٌ is also a nonn of action, at 4 v. 4 it may be rendered a means of support, and at 5 v. 98 an asylum. قَوَامٌ One who has a high standing, superior to, firm, upright, as 4 v. 134, "Observe strict integrity when bearing witness before God." الْقَوِيْمُ The Self-subsisting (God). الْقِيَامَةُ The Resurrection. أَقْوَمُ (2nd declension) comp. form, More or most right; at 17 v. 9 there is an ellipse, the sentence if completed would stand thus يَهْدِي لِلطَّرِيقَةِ الَّتِي أَقْوَمُ أَنُومُ أَخْشَرُقِي ; for the syntax of adjectives of this form see D. S. Gr. T. 2, p. 301 *et seq.*; قِيْلًا أَقْوَمُ *Lit.* "More correct in pronunciation," or "more suitable for distinct pronunciation." مَقَامٌ Time or place of standing, stationary abode; state or dignity, in which sense it may be applied at 55 v. 46, and elsewhere; it may also mean God's tribunal; مَقَامَهُمَا 5 v. 106, "In their place." تَقْوِيْمٌ n.a. II. f. Symmetry. — أَقَامَ IV. To cause to stand upright; to observe or continue in (with acc.), as أَقَامَ الصَّلَاةَ 2 v. 172, "He is constant at prayer;" To set straight, institute or appoint (with acc. and لِ); قَامَ قَوْمٌ لَمْ يَمُوتُوا 18 v. 105, "And we will allow them (their works) no weight on the day of resurrection." وَأَرْسَلْنَا الشَّهَادَةَ لِلَّهِ 65 v. 2, "And offer straightforward evidence be-

fore God." إِقَامَةٌ for إِقَامٌ D. S. Gr. T. 1, p. 294, n.a. The act of being constant (in prayer); يَوْمَ إِقَامَتِكُمْ 16 v. 82, "On the day of your halting, or pitching your tents." مَقَامٌ and دَارٌ مَقَامَةٌ Time or place of abode, station; أَهْلُ الْمَقَامَةِ 35 v. 32, "The mansion of eternal abode." مُقِيمٌ part. act. One who observes religious rites, constant, lasting, permanent; وَلَئِنْهَا لَيَسْبِلَنَّ مُقِيمٌ 15 v. 76, "And verily they serve to confirm men in the right way;" the construction of the passage is rather involved, but the meaning seems pretty clear; الْمُتَقِيْمِي الصَّلَاةِ "Those who are constant in prayer;" for the construction see D. S. Gr. T. 2, p. 183. — اسْتَقَامَ X. To act uprightly (with إِلَى of pers.); walk uprightly in the paths of religion (with عَلَى); مُسْتَقِيْمٌ part. act. Right, righteous, upright, well constituted.

قَوًى To excel in strength; and قُوًى aor. a. To be strong. قُوَّةٌ Plur. قُوًى Power, strength, vigour, resolution, firmness, force, determination to observe a law. قُوًى Strong, powerful. — مَقْوًى for مَقْوًى part. act. IV. f. One who inhabits a desert.

قَصَصَ aor. i. To break the shell (a chicken). — قَصَصَ II. To prepare or destine for any one (with acc. and لِ of pers.).

قَالَ aor. i. To take a siesta at noon. قَائِلٌ part. act. One who sleeps at mid-day. مَقِيْلٌ Place of repose at noon.

ك

كَ Fem. كَ affixed pronoun of the second person singular, meaning thee when affixed to verbs

and prepositions, and thy when affixed to nouns. — كَ is also a particle prefixed to

nonns, and to other particles, and meaning as, like; it is considered as a preposition, and governs nonns in the genitive; when prefixed to the nonn مَثَلٌ the latter is redundant; Example, مَثَلٌ حَبَّةٍ 2 v. 263, "Like the resemblance of a grain," D. S. Gr. T. 1, p. 473.

كَأْسٌ fem. A cup; no verbal root.

كَيْفَ How many (with مَنْ); this word is regarded by grammarians as an indeclinable noun; D. S. Gr. T. 1, p. 454.

كَبَّ aor. o. To *invert*, throw face downwards (with فِى) مُكَبِّ part. act. IV. f. Grovelling (with عَنِ of face).

كَبَّتْ aor. i. To throw prostrate, expose to ignominy.

كَبَّدَ aor. i. and o. To *injure any one in the liver*.

كِبْدٌ Tronhle, misery.

كَبَّرَ aor. o. To be older than another; كَبَّرَ aor. a. To be aged; and كَبَّرَ aor. o. To be great; to be a weighty or grievous matter (with عَنِ or جَنْدٍ of pers.); كَبَّرَ مَقْتًا 40 v. 37, "It is grievously odious;" the subject of the verb is here said to be كَبَّرَ meaning ذَلِكُ الْجِدَالِ كَذَلِكَ; وَمِثْلُ ذَلِكُ الْجِدَالِ كَذَلِكَ 18 v. 4, "How odious a word;" كَبَّرَتْ is here used as a verb of blame, D. S. Gr. T. 2, p. 225, note; خَلَقْنَا وَمَا يُكَبِّرُ فِى صُدُورُنَا 17 v. 53, "Created matter of that kind which in your opinions it is most hard (to raise to life);" To attain majority. كَبَّرَ Greatness, pride; وَالَّذِى تَوَلَّى كِبْرَهُ 24 v. 11, "He who hath taken in hand to magnify it." كَبَّرَ n.a. of كَبَّرَ Old age. كَبَّرَ Plur. كَبَرَاءُ (2nd declension) Great, grand, large, aged, grievous; إِنَّهُ لَكَبِيرُهُمْ 20 v. 74, "Verily he is your chief, or your master;" الْكَبِيرُهُم "The biggest or the eldest of them." كَبِيرٌ (2nd declension) plnr.

كَبِيرَةٌ A grievous sin. كَبِيرٌ Of great magnitude. أَكْبَرُ Plur. أَكْبَرُ (2nd declension) comp. form, Greater, more grievous, etc., greatest; Fem. كُبْرَى (2nd declension), Fem. Plur. كُبَرٍ; إِنَّهَا لِحَدَى الْأَكْبَرِ 74 v. 38, "Verily it is one of the greatest (calamities);" الْكِبَرُ plur. of كَبِيرٌ being understood. كِبَرِيَا (2nd declension) Greatness, glory. II. To magnify (God) by saying أَكْبَرُ أَكْبَرُ n.a. The act of magnifying God by saying أَكْبَرُ أَكْبَرُ IV. To extol. تَكَبَّرَ V. To act insolently (with فِى of place). مُتَكَبِّرٌ part. act. One who is haughty and arrogant. الْمُتَكَبِّرُ The Self-exalting, a name of God. اسْتَكْبَرَ X. To be puffed up with pride, to behave with insolence (with فِى of place); at 38 v. 76 اسْتَكْبَرَتْ is for اسْتَكْبَرَتْ D. S. Gr. T. 1, p. 71; to reject with insolence (with عَنْ) اسْتِكْبَارٌ n.a. Arrogance. مُسْتَكْبِرٌ part. act. One who is proud and haughty.

كَبَّ To throw down headlong (with فِى), rt. كَبَّ 9.v.

كَتَبَ aor. o. To write, write down, transcribe; to prescribe, command, ordain or decree in writing (with acc. and لِ or عَنِ of pers. and also with أَنْ) Ex. وَكَتَبْنَا عَلَيْهِمْ فِيهَا أَنْ 5 v. 40, "And we wrote for them therein a command that, etc.;" to inscribe (with acc. and فِى); at 52 v. 41, and 68 v. 47 the sense requires that we understand the words "from the preserved table of God's decrees." كَاتِبٌ part. act. A writer or scribe. كِتَابٌ n.a. Plur. كُتُبٌ A book, writing, Scripture, written revelation, decree, letter; at 2 v. 236 it may be translated "the prescribed period;" كِتَابٌ مُبِينٌ is a name given to the preserved tablet of God's decrees,

from which the *Ḥorān* is said to have been copied; these words are generally found without the definite article, in order to enhance by a certain vagueness our ideas of its magnificence—"Omne ignotum pro magnifico!" **أَلِكِتَابُ** The Holy Scriptures, the *Ḥorān*, also the book in which a record is kept of all men's actions, and an extract from which, each one shall have placed in his hand at the last day, 17v. 14; **أَهْلُ أَلِكِتَابِ** The Jews and Christians. **كِتَابِي** for **كِتَابِي**, see **جَسَابِي**. **مَكْتُوبٌ** part. pass. Written down.—**كَاتَبَ** III. To give a slave a contract of freedom on payment of a certain sum (with acc.).—**اِئْتَبَ** VIII. To cause to be written.

كَتَمَ aor. o. To conceal, hide (with double acc.); to keep back (evidence).

كَتَبَ aor. o. and i. To collect into one place. **كَيْسٌ** A heap of sand.

كَثُرَ To be superior to in point of numbers; and **كَثْرَةٌ**

aor. o. To be much, many, numerous. **كَثْرَةٌ**

Multitude, abundance. **كُوْنَرٌ** Abundance, and especially of good things; name of a river in Paradise; this word is variously expounded.

كَثِيرٌ Much, many, numerous. **أَكْثَرُ** (2nd declension) comp. form, More, most, more abundant, the greater number.—**كَثَرَ** II. To multiply.

اَكْثَرَ IV. To multiply, as **اَكْثَرْتُ جِدَالَنَا** 11 v. 34, "And thou hast multiplied disputes with us."

نَكَاثَرٌ n.a. VI. f. The act of multiplying.—**اِسْتَكْثَرَ** X. To wish for much, make great use of (with **مِنْ** of thing).

كَدَحَ aor. a. To study or labour after anything.

كَدَحٌ n.a. The act of labouring after anything.

كَادِخٌ part. act. One who labours after (with **بِأَلَى**).

كَدَرَ aor. o. To be muddy.—**اِنْكَدَرَ** VII. To shoot downwards (the stars).

كَدَّ aor. a. (apparently for **كَدَّأَ**) To be hard; and **اَنْدَى** aor. i. To be niggardly.—**اَنْدَى** IV. To be niggardly.

كَذَبَ aor. i. To lie, lie to, falsely invent (with acc.); to tell lies about or against (with **عَلَى**). **كَذِبُوا** pass. "They were the victims of falsehood."

كَذِبٌ n.a. A lie; used also as an adjective, lying, false, as **بَدِمَ كَذِبٌ** 12 v. 18, "With false blood," D. S. Gr. T. 2, p. 280. **كَاذِبٌ**

part. act. Lying, a liar; at 56 v. 2 **كَاذِبَةٌ** agrees with **نَفْسٌ** understood. **كَذَابٌ** One given to

lying, a great liar. **كَذَابٌ** n.a. A falsehood. **غَيْرُ مَكْذُوبٍ** part. pass. Belied; **مَكْذُوبٌ** In-

fallible.—**كَذَبَ** II. To accuse of falsehood or imposture, falsely deny (with acc. or with **بِ**);

frequently used without any object being expressed; thus at 6 v. 149 where we may understand **اَرْمَلٌ** as the complement of the

verb, D. S. Gr. T. 2, p. 454; **بِمَا كَذَّبُونِ** for **كَذَّبُونِي** 23 v. 26, "In respect of their having

accused me of falsehood," D. S. Gr. T. 2, p. 497; At chapter 55 the word **لَتَكْذِبَانِي** "Do ye

both falsely deny," which occurs so frequently, is addressed to men and genii, the two species

of rational beings who are mentioned in the 13th and 14th verses. **تَكْذِيبٌ** n.a. The act

of imputing falsehood. **مُكْذِبٌ** part. act. One who falsely denies, or accuses of falsehood or

imposture. **كَرَّ** aor. a. To return. **كَرَّةٌ** A return, a turn of luck; **كَرَّتَيْنِ** 67 v. 4, Two other times, twice again.

كَرَبَ To twist a rope, grieve. **كَرَبٌ** n.a. Grief, distress.

كِرْسٍ *A shed or stable for goats*; no verbal root.
كُرْسِيّ *A throne.*

كَرَمَ aor. o. *To be superior to another in generosity.*

كَرِيمٌ Plur. كِرَامٌ Honourable, noble, generous, kind, beneficent, gracious, munificent, agreeable, as at 56 v. 43; 25 v. 72, "Courteously." اَكْرَمَ (2nd declension) comp. form, Most beneficent, most honourable.—كَرَمَ II. To honour.

كُرِّمَ part. pass. Honoured.—اَكْرَمَ IV. To honour, make honourable.

اِكْرَامٌ n.a. Honour. مُكْرِمٌ part. act. One who honours.

مُكْرِمٌ part. pass. Honoured.

كَرِهَ aor. a. *To detest, dislike, be averse from (with acc.).* كَرِهَ and كَرَاهٌ n.s.a. Repugnance, a trouble, something disagreeable; كَرِهَا Against one's will; كَرِهَا 46 v. 14, "With pain and grief."

كَارِهٌ part. act. One who dislikes or is averse from anything. مَكْرُوهٌ part. pass. Abominated, hateful. كَرِهَ II. To render hateful (with acc. and اِى of pers.). اَكْرَاهُ IV. To compel one to do a thing against his will (with acc. of pers. and عَنِ of thing, also with acc. of pers. and حَتَّى).

اِكْرَاهٌ n.a. Compulsion.

كَسَبَ aor. i. *To gain, acquire, seek after, gather (riches)*; in the Korán it is frequently used in reference to the provision which a man has laid up against a future life, be it good or bad; in this sense it may often be translated to do or commit; مَا كَسَبْتَ قُلُوبَهُمْ 2 v. 225, *Lit.* "What your hearts have gained," meaning "what your hearts have assented to."

اِكْتَسَبَ VIII. To seek after, seek to gain; there seems to be but little difference in the Korán between the 1st and the 8th forms; the latter like كَسَبَ may occasionally require to be rendered to deserve; يَغْتَرِبُ مَا اِكْتَسَبُوا 33 v.

58, "Without their having been guilty of anything to deserve such treatment."

كَسَدَ aor. o. *To fail in finding customers.* كَسَادٌ n.s. A want of purchasers; the act of remaining unsold.

كَسَفَ aor. i. *To cut up (cloth).* كِسْفٌ A segment, a piece cut off. كِسْفٌ plur. of كِسْفَةٍ A piece or segment; كَسَفَا adverbially, In pieces.

كَسِلَ aor. a. *To be lazy.* كُسَالَى plur. of كَسَلٌ Lazy, sluggish.

كَسَا aor. o. *To clothe (with double acc.).* كِسْوَةٌ Clothing.

كَشَفَا *To remove, take off—a cover.*

كَشَفَ aor. i. *To uncover, lay bare, remove, take off (with acc. and عَنْ).* يَوْمَ يُكْشَفُ عَنْ سَاقٍ 68 v.

42, "On a certain day a leg shall be made bare;" a phrase expressive of very great calamity; it is left vague and indeterminate to increase the feeling of awe; the idea is taken from a woman who tucks up her garments in flight. كَشَفَ n.s. The act of removing, etc. كَاشِفٌ part. act. One who removes, takes off, or reveals; at 58 v. 58 كَاشِفَةٌ agrees with نَفْسٍ, and كَاشِفَاتٌ at 39 v. 39 with اِلَهِيَّتُكُمْ understood.

كَتَمَ aor. i. *To abstain from chewing the cud (a camel).* كَاتِمٌ part. act. One who restrains, obstructs or chokes. كُتْمٌ Grieving inwardly and in silence. مُكْتَنِمٌ part. pass. Oppressed with silent sorrow.

كَعَبَ aor. o. and i. *To have swelling breasts (a girl).* كَعْبٌ dual of كَعْبٌ The aukle-joint. كَعْبَةٌ A

die, a building in form of a Cube, and hence the Ka'ba or square temple at Mecca. كَوَاعِبُ (2nd declension) plur. of كَاعِبٌ part. act. A damsel with swelling breasts; D. S. Gr. T. 1, p. 343, *note.*

كَفَّ aor. o. *To hem a garment, to withhold, restrain, keep back* (with acc. and عَن). كَفٌّ n.a. fem. A hand. كَفَّةً The whole; كَفَّةً Altogether, wholly, entirely, universally; قَاتِلُوا الْمُشْرِكِينَ كَفَّةً 9 v. 36, "War with the idolaters throughout the whole of them."

كَفَّ aor. a. *To turn back* (transitive). كَفَّرَ Like, equal.

كَفَّتْ aor. i. *To gather together*. كِفَاثٌ A place where things are gathered together.

كَفَّرَ aor. i. *To cover*; aor. o. *To deny*—the Grace or the existence of God,—to be ungrateful, impious or an unbeliever, to disbelieve (with ب). كُفْرٌ n.a. Infidelity, disbelief, ingratitude. كُفْرَانٌ n.a. Denial. كَافِرٌ part. act. One who denies or is ungrateful for benefits received, an unbeliever, infidel; Plurals كَافِرُونَ and كُفْرًا; at 57 v. 19 كُفْرًا may be translated "Husbandmen," as those who cover over the seed; Fem. Plur. كَوَافِرٌ (2nd declension). كُفَّارٌ An ungrateful, disbelieving person. كُفَّارَةٌ Very ungrateful or unbelieving. كَفَّارَةٌ An atonement, an expiation, or that which is given as an expiation. كَامُفَرٌ Camphor. كَفَّرَ II. *To cover over, expiate* (with acc. of crime, and عَن of pers.). أَكْفَرُ IV. *To make one an unbeliever*.

كَلَّلَ aor. o. *To nonrish, take care of, bring up for another* (with acc. and لَ). كَلَّلٌ A portion, a like part; ذُو الْكَلَلِ Dhul-kell, a name assigned by commentators to a variety of individuals, as Elijah, Joshua, Zachariah, etc. According to some the name was given to Elijah on account of his long-continued fasting, that being one of the meanings of the verb كَلَّلَ; or because he is said to have maintained

a number of his countrymen who fled to him for protection; a tradition probably founded upon the story of Ohadiah in the Old Testament. كَفِيلٌ A sponsor, surety, bail.—كَلَّلَ II. same as أَكْفَلَ. IV. *To make one answerable, as أَكْفَلِيهَا* 38 v. 22, "Make me responsible for her, or commit her into my care."

كَفَى aor. i. *To be enough, to suffice*; as كَفَى بَالَهُ 13 v. 43, "God is sufficient as a witness," see ب; for the substitution of the preposition and genitive for the nominative case, see D. S. Gr. T. 2, p. 55; كَفَى is also used with a double accusative, as وَكَفَى اللَّهُ الْمُؤْمِنِينَ 33 v. 25, "And God was a sufficient (protector) to the true believers in battle;" similar instances are found at 2 v. 131 and 15 v. 95; another usage is with ب and أَنْ, thus أَنْ يَكْفِيَ 41 v. 53, "Is it not enough that thy Lord is, etc.;" or with acc. and أَنْ, as أَنْ يَكْفِيَكُمْ أَنْ 3 v. 120, "Is it not enough for you that, etc." كَانِيٌ part. act. One who is sufficient for; بِكَانِبِ عَبْدَهُ 39 v. 37, "Is not God a sufficient (protector of) his servant?" for the construction see D. S. Gr. T. 2, p. 182.

كَلَّ aor. i. *To be weary*. كَلٌّ n.a. A heavy burthen, also a domestic servant who is maintained by his master. كَلًّا By no means; known by grammarians as a particle of reprimand or repulsion, in the latter sense it may be rendered "Ont upon him or them," and although by some it has been interpreted occasionally to mean certainly or assuredly, others have in these instances supposed an ellipse; D. S. Gr. T. 1, p. 534, note. كَلٌّ a noun substantive meaning totality or universality; it is always

used with a complement either expressed or understood, D. S. Gr. T. 2, p. 145, and is then to be translated All, the whole, each, every one; when the complement is understood it takes the tanween and governs alike the sing. and plur., thus *كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى* 13 v. 2, "Each (one) runs to an appointed goal;" again *وَكُلٌّ مِنْهُمْ* 8 v. 56, "And they were all (of them) unrighteous." *كُلَّمَا* As often as, how often soever; for its employment with the Preterite see D. S. Gr. T. 1, p. 185, and with the Aorist T. 2, p. 33. *كِلَا* masc. and *كِلْتَا* fem. Both, each of the two; these words are never used without a determinate complement, as *كِلَاهُمَا* 17 v. 24, "Both of them;" and *كِلْتَا الْجَنَّتَيْنِ* 18 v. 31, "Each of the two gardens," D. S. Gr. T. 2, pp. 155 and 243. *كَأَنَّ* Kindred, a distant relative.

كَلَّا aor. a. To keep safe.

كَتَبَ aor. o. To sew a leathern thong into a bag; and aor. i. To imitate the barking of dogs.

كَلْبٌ A dog.—*مُكَلَّبٌ* One who trains dogs or other animals to hunt. N.B. The verb is not found in the ii. f.

كَالِحٌ aor. a. To put on a sour or austere look. *كَالِحٌ* part. act. One who grins and shows his teeth.

كَفَّلَ aor. a. To be engrossed by an object.—*كَفَّلَ* II. To compel a person to do anything difficult, or above his strength (with double acc.); In the Korán we invariably find this verb used with *لَ* and *إِلَّا*; at 4 v. 86, if we read *لَا تُكَلَّفُ* we must understand *نَفْسٌ* as the nominative, "No soul shall be compelled (to fight) except thine own soul," but there are other readings.—*مُتَكَلِّفٌ* part. act. V. f. A troublesome meddler, or a specious pretender.

كَلَمَ aor. i. To wound. *كَلِمٌ* A word; *يَكَلِّمُ* 7 v.

141, "By my speaking to thee." *كَلِمَةٌ* Plur.

كَلِمَةٌ and *كَلِمَاتٌ* A word, a decree; *أَعْدَابٌ* *كَلِمَةٌ*

39 v. 20, "The sentence of punishment;" at

3 v. 57 the words *كَلِمَةً سَوَاءً* may be translated "To a like or equal determination;"

The Word of God, Jesus Christ, who is said

by the Moslems to be so named, because he

was conceived from the word of God alone

without Father; at 35 v. 11 and elsewhere *كَلِمٌ*

is used in the sing. as though it were a collec-

tive noun, thus *إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ* "To

him ascends the good word."—*كَلِمٌ* II. To speak

to or with (with acc.). *تَكَلَّمَ* n.a. The act of

speaking to.—*تَكَلَّمَ* V. To utter a word, speak

of (with *بِ*).

كُلِّي imperat. fem. of *أَكَلٌ* q.v.

كَمْ interrogative conjunctive particle, *How much,*

how many, followed by *مِنْ* with the genitive;

How long a time, followed by the verb, or the

verb and the acc. as *كَمْ لَيْتُمْ . . . عَدَدَ سِنِينَ*

23 v. 114, "What number of years have ye

remained?"

كُم affixed masc. pronoun of the 2nd pers. plur. Yon,

you; Dual *كُمَا*. Note. Each of the Arab

pronouns is considered an indeclinable noun;

D. S. Gr. T. 1, p. 455.

كَمٌ aor. o. To cover. *أَكْمَامٌ* plur. of *كَمٌ* The sheath

or spathe in which the flowers of the Date-

Palm are enveloped, a bud.

كَوَّلَ aor. o. To be whole, perfect. *كَوْلٌ* part. act.

Whole, complete.—*أَكْمَلُ* IV. To perfect (with

acc. of thing and *لِ* of pers.); to fulfil,

complete.

كَمٌ aor. a. To be blind from birth. *أَكْمَى* (2nd

declension) D. S. Gr. T. 1, p. 403, Blind from

birth.

كُن To cover. أَكْنَان and أَكْنَة plur. of كُن A covering of any kind, as a veil, shelter, etc. أَكْنَة is also the plur. of كِنَان Idem. مَكْنُون part. pass. Covered over, hidden, close kept.—أَكْن IV. To hide (with acc. and في).

كُتَد To cut, to be ungrateful. كُتُوذ n.a. comm. gender, Ungrateful.

كُنْز aor. i. To bury (a treasure) beneath the earth; to treasure up (with acc. and لِ). كُنْز n.a. Plur. كُنُوز A treasure.

كُنُس aor. i. To lie in a covert (a deer). كُنُوس part. act. That which hides itself; Plur. كُنُوس A name applied to the stars, and especially to those planets which, from their proximity to the sun, occasionally hide themselves in his rays.

كُهَف A cave, cavern; no verbal root.

كُهْل To be of mature age, from 30 to 50. كُهْل One of full age, from 30 to 50 years old.

كُهْن aor. a. and o. To prophesy, to be a soothsayer. كُهْن part. act. A soothsayer.

كُهْنَة see هَا for هَيْهَة.

كُهْب Initial letters of the 19th chapter, see آلم.

كُهْب plur. of كَاهِب, see كَعَب.

كُهْب aor. o. To drink out of a cup. Plur. كُهْب.

كُهْب A goblet without spout or handle, a cup.

كُهْب aor. a. كُهْب or كُهْب 2nd pers. sing.

pret. for كُهْبت; D. S. Gr. T. 1, p. 242, To

impede; to be just on the point of, to want

but little of, as وَمَا كَادُوا يَنْتَعِلُونَ 2 v. 19, "The lightning all but took away their

sight;" when used with a negative, the nega-

tion applies to the verb which follows كَاد, thus

وَمَا كَادُوا يَنْتَعِلُونَ 2 v. 66, "And they wanted but

little of not doing it;" 43 v. 52,

Lit. "And he wants but little of not articulat-

ing," or "he can hardly articulate clearly;" D. S. Gr. T. 2, p. 213.

كَرَّ aor. o. To twist up a turban.—كَرَّ II. To cause to intertwine, or make one thing lap over another (with acc. and عَكَى); this seems to be the literal meaning of the word at 39 v. 7; at 81 v. 1 it may be translated "It is folded up," as a garment that is laid away; a parallel passage is found in St. Paul's Epistle to the Hebrews ch. 1 v. 12, where the Apostle in translating the 102nd Psalm uses the word *foldes*, "Thou shalt roll or fold them up." تَكْوِير n.a. The act of folding up.

كَوْكَب To shine brilliantly (iron). Plur. كَوْكَب.

كَوْكَب (2nd declension) A star.

كَان aor. o. To be, become, happen, exist; for its

influence on the formation of various tenses

see D. S. Gr. T. 1, p. 160 *et seq.* كَانَ governs

its attribute in the acc., Ex. اَلْأَنْسَامَةُ

2 v. 209, "Mankind were one people or sect;" with the preposition لِ it signifies

to have, *mih est*, possess; 3 v. 11, "Ye have already had a miracle;" to have

in one's power, as يَذْخُلُوهَا 2 v. 103, "They cannot enter them;" also to be

fit and proper, as مَا كَانَ لِشَرِّ أَنْ 3 v. 73, "It

is not fitting for a man that;" 3rd pers.

plur. fem. pret. for كُنْنَ; أَفْتُ, تَكْتُ, and

نَكْتُ, for يَكُنْ etc. aorist conditional; 12

v. 32 for يَكُونَنَّ energetic form of aorist, "And

verily he shall be." مَكَان A place; 10

v. 29, "(Remain in) your places;" Beidāwē

explains the acc. in this place by an ellipse of

the verb اَلْزَمُوا "Remain in," which governs

the acc.; another explanation is given by De

Sacy, Gr. T. 1, p. 502. مَكَانَة A place, pur-

pose, intention; *مَكَانَجُكُمْ* 6 v. 135, "According to your ability."—*اِسْتَكَانَ* X. To humiliate one's-self; *اَسْتَكَانُوا* 3 v. 140 is thought by some to be the viii. f. of *سَكَنَ* q.v. and with the above meaning, the *ا* being due to a poetic license known as *اِسْبَاعٌ* or Saturation; D. S. Gr. T. 2, p. 497.

كُوِيَ aor. i. To cauterize.

كُنِيَ So that. *كَيْلًا* Lest. *لِكَيْلَا* So that not; particles governing the subjunctive, D. S. Gr. T. 1, p. 202.

كَانَ aor. i. To contrive a stratagem for (with *لِ* of pers.); to plot against (with acc. of pers. or

with *لِ*) *كَيْدُونَ* for *كَيْدُونٍ* 7 v. 194, "Devise a plot against me," D. S. Gr. T. 2, p. 497. For *كَانَ* 17 v. 76 and 37 v. 54 see *كَانَ* for *كَانَ* n.a. A plot, stratagem, fraud, trick, cunning, contrivance. *مَكِيدٌ* part. pass. Plotted against.

كَانَ aor. i. To cut. *كَيْفَ* How? in what way? D. S. Gr. T. 1, pp. 185 and 205, and T. 2, p. 33.

كَالَ aor. i. To measure, measure out to any one (with acc. of pers.). *كَيْلٌ* n.a. A measuring out, a measure or quantity; *كَيْلٌ بَعِيرٍ* 12 v. 65, "A camel's load." *وَكَيْالٌ* The vessel in which things are measured.—*اِكْتَالٌ* VIII. To receive by measure from (with *عَلَى* of pers.).

ل

لَ a prefixed affirmative particle, Verily, surely, certainly; when prefixed to the article *ال* the latter loses its *ا*, thus *لَاَئِحٌ* for *لَاَئِحٌ* 2 v. 144, "Verily it is the truth." For the divers applications of *لَ* and the names it bears in consequence see D. S. Gr. T. 1, p. 504, see also *لَ*.

لِ a prefixed preposition which denotes both the genitive and dative cases, meaning To, for, unto, on account of, in order to, belonging to, see *كَانَ*; As *عَلَى* expresses the condition of a debtor, so does *لِ* that of a creditor, thus *لِي* *عَلَيْهِ* He owes me; thus also *لَمَّا سَأَلَ* 2 v. 276, "What is past shall be credited to him," i.e. he shall be pardoned; *يُعْفَرُ لَهُ*, see 8. v. 39; when prefixed to the aorist conditional it gives it the force of an Imperative, as *وَعَلَيْهِ فَلْيَتَوَكَّلْ* 12 v. 67, "And on him let those who

trust repose their confidence." *Note.* When immediately following *وَ* and *فَ* *لِ* is generally written with a jessm *لِ*, and with a fatha *لِ* when preceding any of the affixed pronouns, as *لَكَ*, *لَنَا*, *لَهُ*, etc., the affix of the first person singular is an exception to this rule, *لِي* being written with a keera; Like *لِ* when preceding the article *ال* it causes the latter to drop its *ا*, as *لِلرَّبِّ* for *لِلرَّبِّ* "To the Lord;" It is frequently used as a conjunction with an ellipse of *أَنْ* and then means so that, in order that; D. S. Gr. T. 1, p. 477.

لَا Not, no; when followed by the aorist conditional it serves as a negative Imperative, thus *لَا تُوَاخِذُنَا* 2 v. 286, "Do not punish us;" When used to deny the existence of a thing (equivalent to *لَيْسَ*) it generally governs the accns. which then loses its tanween, as in the

words *لَا إِلَهَ إِلَّا اللَّهُ* "There is no Deity but God;" for the exceptions to this rule see D. S. Gr. T. 2, p. 63 *et seq.*; *لَا* is sometimes redundant or pleonastic; see 35 v. 20; so also when commencing a form of oath; Examples of this occur at 56 v. 74 and at 75 vv. 1 and 2, where the words *لَا أَقْسَمُ* must be translated "I swear;" on the other hand an ellipse of the negative is to be observed at 12 v. 85, see *لَا تَأْتِ* and *لَا تَأْتِ* for *لَا تَأْتِ*; D. S. Gr. T. 1, pp. 167 and 516, also T. 2, pp. 413, 482, 490, and 563. *وَلَا* Neither, nor.

حَتَّكَ see *لَا حَتَّكَ*.

عَيْتَ see *لَا عَيْتَ*.

أَلَاكَ To send; this verb is not found in the primitive form. *مَلَكْتَ* spelt also *مَلَكْتَ*, Plur. *مَلَكْتُمْ*. An angel, see also *مَلَكْتَ*.

لَا To glitter, shine. *لَوْلَا* generic noun, Pearls, large pearls.

بَاقٍ aor. o. To remain in a place. *أَلْبَابٍ* plur. of *بَابٍ* The heart, understanding, intellect.

بَاقٍ aor. a. To delay, tarry, sojourn (with *بِ* or with *أَنَّ* of following verb). *بَاقٍ* part. act. One who tarries.—*تَلَبَّثَ* V. To tarry, remain in a place (with *بِ*).

بَدَدَ aor. o. To remain in a place. *بَدَدَ* Much (wealth). *بَدَدَ* plur. of *بَدَدَ* That which is close packed like a lion's mane, and hence A dense crowd.

كَبَسَ aor. i. To cover, cloak, obscure (with acc. and *بِ*); to mystify (with double acc.); to render a thing obscure and confused to another (with acc. of thing and *عَلَى* of pers.); this appears to be the true meaning of the word at 6 v. 9, *وَلَنَسِينَا عَلَيْهِمْ مَا يُلْبِسونَ* "And we would certainly have obscured for them that which they themselves rendered obscure or confused," viz. The

Angelic Glory, or the Heavenly Mission. *كَبَسَ* n.a. Confusion. *كَبَسَ* aor. a. To wear, put on, be clothed in. *كَبَسَ* A garment, clothing; *كَبَسَ* 16 v. 113, "The extreme of hunger;" a hunger which closes them in on every side like a vesture. *كَبَسَ* A coat of mail.

كَبَسَ aor. i. and o. To eat much; and *كَبَسَ* To abound in milk. *كَبَسَ* n.a. Milk.

كَبَسَ aor. a. and i. To be obstinately litigious, to persist obstinately (with *فِي*). *كَبَسَ* A great body of water. *كَبَسَ* Vast and deep (sea).

كَبَسَ aor. a. To flee to. *كَبَسَ* n.a. A place of refuge.

كَبَسَ aor. a. To make a receptacle for a corpse in the side of a tomb.—*أَلْحَدَ* IV. To deviate from that which is lawful and right, to put to a perverted use, act profanely towards (with *فِي*); at 16 v. 105 it may be rendered "They wickedly incline towards" (with *إِنِّي*). *أَلْحَدَ* n.a. Profanity. *أَلْحَدَ* noun of place VIII. f. A place of refuge; D. S. Gr. T. 1, p. 305.

أَلْحَدَ aor. a. To cover with a cloak.—*أَلْحَدَ* n.a. IV. f. Importunity.

أَلْحَدَ aor. a. To overtake, reach, attain unto (with *بِ*). *أَلْحَدَ* IV. To join to or unite with another (with acc. and *بِ* of pers.).

أَلْحَدَ aor. o. To establish firmly; and aor. a. To feed with flesh. *أَلْحَدَ* n.a. Plur. *أَلْحَدَ* Flesh.

أَلْحَدَ aor. a. To incline towards any one. *أَلْحَدَ* n.a. A vicious pronunciation.

أَلْحَدَ aor. a. D. S. Gr. T. 1, p. 250, To bark a tree. *أَلْحَدَ* The beard.

أَلْحَدَ aor. o. To hold an altercation with any one. *أَلْحَدَ* plur. of *أَلْحَدَ* for *أَلْحَدَ* (2nd declension) Very contentious, fond of quarrelling.

لَذَن *To be soft and tender.* لَذَن although properly a nonn, is always employed as a preposition, At, near, with; مِنْ لَذَن From before, from the presence of, from; D. S. Gr. T. 2, p. 154.

لَذَى Prepositions said by De Sacy to be only different forms of لَذَن q.v.; their meaning is the same, but whereas لَذَن in the Korân is always found preceded by مِنْ, with لَذَا and لَذَى this is not the case.

لَذَّ aor. a. To find agreeable, take pleasure in. لَذَّة Pleasure, delight.

لَزَبَ aor. o. To stick closely. لَزِبَ part. act. Adhesive.

لَزِمَ aor. a. To be assiduous, stick close to.—لَزَامَ n.a. III. f. Death, the day of Judgment, as ensuing of necessity; at 20 v. 129, and at 25 v. 77, we have instances of the noun of action used adjectively لَزَامًا for لَزِمًا, D. S. Gr. T. 2, p. 280; It may also be translated an abiding punishment.—لَزِمَ IV. To affix firmly (with double acc.); to compel one to do a thing, as أَنْزَلْنَاهُمْ 11 v. 30, "Do we compel you to (accept) it?"

لَسَنَ aor. o. To seize one by the tongue. لِسَانٌ comm. gend. Plur. أَلْسِنَةٌ A tongue, language, speech; لِسَانٌ صَدِيقٌ 19 v. 51, *Lit.* "A lofty tongue of truth," i.e. "High and truthful praise;" a similar expression is found at 26 v. 84.

لَفَفَ aor. o. To draw near; and لَفَفَ aor. o. To be thin, fine. لَطِيفٌ Gracious, kind, sharp-sighted, acute, one who understands mysteries; أَلْطِيفُ A name of God.—لَطَفَ V. To act with courtesy and gentleness; at 18 v. 18 it would seem to mean With cleverness, see لَطِيفٌ.

لَطَى aor. a. To blaze. لَطَى fem. (2nd declension)

Hell-fire; This word appears to be of the second declension as being a proper name and of the feminine gender, otherwise the being radical it would have been written لَطَى, indeed the noun of action of the verb is so written, see D. S. Gr. T. 1, p. 404; or it may be, that coming at the end of a verse at 70 v. 15 it is put by poetic license for لَطَى.—لَطَى V. To blaze fiercely.

لَعَبَ aor. a. To slaver, as an infant; and لَعِبَ aor. a. To play, sport, trifle (with نَفْسٍ). لَعِبَ n.a. Playing, play, sport. لَعِبَ part. act. Sporting, one who jests.

لَعَلَّ Perhaps, one of those particles which are said by grammarians to resemble verbs; like أَلْ it governs the noun following in the accus.; it is frequently used with the affixed pronouns, as لَعَلَّكَ Perhaps I, perhaps thou, etc.

لَعَلَّ see عَلَّ.

لَعَنَ aor. a. To drive away, curse. لَعْنٌ n.a. and لَعْنَةٌ A curse. لَعِنَ part. act. One who curses. لَعِنٌ part. pass. Accursed.

لَعِنْتُ see عَنِتُّ.

لَعِبَ aor. a. and o. To be greatly fatigued. لَعُوبٌ n.a. Weariness.

لَعَا aor. o. To speak; and لَعَى aor. a. To use vain words. لَعْوٌ n.a. Vain discourse, a trifling word or inconsiderate language. لَافِيَةٌ Vain or obscene (discourse).

لَفَّ aor. o. To be thick and entangled (trees). لَفَّاتٌ Trees thickly planted and with interlacing boughs. لَفِيفٌ A mingled crowd.—لَفَّ VIII. To be joined—one thing to another (with ب).

لَفَّتَ aor. i. To bend, turn aside (with acc. and عَنْ) لَفَّتَتْ VIII. To turn or look (back).

لَقِيَ aor. a. To burn, scorch.

لَقَا aor. i. To cast forth, utter.

لَقَا To diminish.—لَقَى IV. To find.

لَقَب Plur. الْقَابِ A nickname; no verbal root in the primitive form.

لَوَاعِج To impregnate (the female Palm-tree). لَوَاعِجٌ (2nd declension) plur. of لَوَّجَ part. act. That which renders pregnant or fecundates; an epithet applied to the winds, as by their instrumentality the clouds are said to be rendered pregnant with rain, and the female Palm-tree is impregnated with pollen from the male. Shakespeare puts the idea in a somewhat different form.

"When we have laughed to see the sails conceive,
And grow big-bellied with the wanton wind."

Midsummer Night's Dream.

لَقَا To gather.—لَقَطَ VIII. To happen on, light upon, also to pick up.

لَقَفَ aor. a. To catch up hurriedly; in the Korān it may be translated to swallow up quickly.

لَقِمَ aor. o. To obstruct (a path). لَقِيمَان (2nd declension) Loqmān, an Arab sage, to whom the origin of Æsop's fables is ascribed.—لَقِمَ VIII. To swallow a mouthful.

لَقِيَ aor. a. To meet, meet with, see; to suffer from, experience (with acc. and وِ). لَقَا n.a. see iii. f. لَقِيَ for لَقِيَ part. act. One who meets with. لَقَاء n.a. A meeting; لَقَاءَ Towards; وَنَ لَقَاءَ نَفْسِي 10 v. 16, "Of my own accord."—لَقَى II. To cast upon, shed over (with double acc.); لَقَى لَقَى الْقُرْآنَ 27 v. 6, "Verily thou art gifted with the Korān," or "it is shed upon thee from above;" D. S. Gr. T. 2, p. 124; a somewhat similar rendering is required at 25 v. 75 and in other places; وَمَا يَنْتَظِرُ 41

v. 35, "And no one shall be granted it," viz. such a disposition; Beidāwī supplies the ellipse by the words مَذْذُوبٌ أَلْتَجِدُهُ III. To meet with. لَقَا n.a. of both 1st and 3rd forms, A meeting, an occurring; the words لَقَا 32 v. 23 are variously understood; they may refer to the giving of the Law to Moses, the giving the Korān to Moḥammad, or to the meeting between Moses and Moḥammad, fabled to have taken place on the occasion of the famous night journey to the 6th Heaven. لَقِيَ part. act. One who meets; لَقَا 2 v. 43, "That they are about to meet their Lord;" لَقَا is here put for لَقَا as being the antecedent to لَقَا D. S. Gr. T. 1, p. 416.—لَقَى IV. To throw, cast, throw down, send down, shed (with acc. and وِ, عَلَى, or عَلَى, or with acc. and وِ of pers.); to cast forth, utter, throw out a suggestion, as at 23 v. 51; to offer, make an offer, as لَقَى لَقَى إِلَيْكُمْ السَّلَامَ 4 v. 96, "To him who offers you the salutation;" used also with وِ of pers. and بِ of thing, as at 60 v. 1; لَقَى لَقَى 50 v. 36, "Or who gives ear;" لَقَى 27 v. 28, "And throw it," for لَقَى D. S. Gr. T. 1, p. 460; The dual لَقَا at 50 v. 23 is probably addressed to "the driver and the witness" spoken of at v. 20; لَقَا بِأَيْدِيكُمْ 2 v. 191, "Neither make your own hands accessory to your destruction;" لَقَا in the passage has the meaning of لَقَا, the ب is superfluous; D. S. Gr. T. 2, p. 55. لَقَى part. act. One who throws or sends down.—لَقَى V. To meet; to receive or learn (with acc. and وِ) لَقَى لَقَى

for تَتَنَبَّؤُهُ 24 v. 14, "When ye receive it with your tongues (one from another)" by asking questions about it; there are a variety of different readings; 50 v. 16, لَتَلْقَى الْمَلَائِكَةَ Lit. "When the two learners learn;" the meaning is said to be, When the two guardian angels note down a man's words or thoughts, I (God) am aware of them beforehand. مُخَلِّعِينَ dual part. act. v. *supra*.—تَلَقَّى n.a. VI. f. D. S. Gr. T. 1, p. 111, A meeting one with another; at 40 v. 15 يَوْمَ الْآخِرَةِ "The day of Judgment," is for يَوْمَ الْآخِرَةِ, the final ي, not being pronounced before the وَقْتُ at the end of the verse, is omitted; D. S. Gr. T. 2, p. 496. VIII. To meet, meet one another.

لَقِيَ n.a. To speak bad Arabic. لَقِيَ and لَقِيَ Bnt, still, nevertheless. لَقِيَ in the same way as لَقِيَ and لَقِيَ takes the affixed pronouns after it, as لَقِيَ لَقِيَ Bnt I, but he, etc.; in like manner also it governs the accus. of the noun following; for the exceptions to this rule see D. S. Gr. T. 2, p. 62.

لَقِيَ see لَقِيَ, rt. أَدَبَ.

لَمَ Not, and لَمَّا Not yet, when prefixed to the aorist, govern it in the conditional, and generally give it a past signification; De Sacy says they give to the aorist the same value in point of time, as the preterite would have had if the proposition had been affirmative; لَمَّا Not yet seems to be frequently used indifferently for لَمَ; it is evidently composed of لَمَ and مَا, the latter being redundant; For لَمَّا, لَمَّا, etc. see 1; for لَمَّا When v. لَمَ.

لَمَ aor. o. To assemble, collect, to be near. لَمَّا an adverb meaning When or after that, would appear to be the noun of action لَمَ in an adverbial

form, it is used when speaking of past events; according to some commentators it is occasionally found in the sense of إِلَّا Except, unless, thus لَمَّا نَفْسٌ لَمَّا عَلَيْهَا حَافِظٌ 86 v. 4, where if لَمَّا is held to be for لَمَّا and the مَا of لَمَّا to be redundant, the sense will be "Verily every soul has of a surety a Guardian over it;" with this reading لَمَّا would appear to stand for لَمَّا or rather لَمَّا; according to others, as above mentioned, the construction is the same as if the words were لَمَّا نَفْسٌ لَمَّا عَلَيْهَا حَافِظٌ, the particle لَمَّا having here a negative meaning, see لَمَّا; in the above and in several other instances, such as 11 v. 113, 36 v. 32, and 43 v. 34, it is undecided whether لَمَّا should be spelt with or without the tesh-deed, see لَمَّا; it is frequently followed by لَمَّا. Altogether, entirely. لَمَّ n.a. That which is near; hence Small faults, as being those which are near being sins, without being quite so; the word in this sense may be regarded as a generic noun.

لَمَّ aor. a. To give a glance with the eye. لَمَّ n.a. The twinkling of an eye.

لَمَّ aor. o. and i. To wink, defame. لَمَّ A slanderer.

لَمَّ aor. o. and i. To feel with the hand, pry into the secrets of.—لَمَّ III. To touch, have intercourse with, as at 4 v. 40.—لَمَّ VIII. To seek for.

لَمَّ Not, by no means, governs the aorist in the subjunctive and with a future signification.

لَمَّ aor. a. To blaze. لَمَّ Flaming fire. أَبُو لَهَبٍ Abou Lahab, an uncle of Mohammad.

لَمَّ aor. a. To hang out the tongue (a dog).

لَمَّ aor. a. To gulp down food.—لَمَّ IV. To inspire one with (with double acc.).

لها aor. o. *To play.* لهُ n.a. A plaything, toy, sport, amusement; لهُ لهُ 31 v. 5, "The amusing story," i.e. a certain amusing story, or the amusing story (with which thou art acquainted). لهُ for لهُ D. S. Gr. T. 1, p. 330, part. act. One who sports or jests; لهُ لهُ 21 v. 3, "Jesting in their hearts;" for the construction see D. S. Gr. T. 2, pp. 79, 197, and 270.—لها IV. To occupy, amuse; to divert from (with acc. and لهُ).—لها V. To be unmindful of, or careless of (with لهُ).

لها If; for the difference between لهُ and لهُ see لهُ; when immediately followed by a noun the particle لهُ is interposed as at 7 v. 94, D. S. Gr. T. 1, pp. 161 and 561; With لهُ at the head of a sentence we have sometimes an ellipse of the correlative proposition called by grammarians جَوَابُ الشَّرْطِ, an instance occurs at 21 v. 40, where the sense may be well rendered in English by a similar ellipse, "If they did but know the time," etc. وَلَوْ Although. وَلَوْ Unless, as لَوْ لَمْ يَكُنْ رَجَمْنَاكَ 11 v. 93, "Had it not (been for) thy family surely we had stoned thee;" in this as in numerous other instances the predicate is understood, indeed this ellipse is customary in all cases where no confusion is likely to arise in consequence; sometimes also there is an ellipse of the correlative proposition, as for example at 24 v. 10, where we may understand the word لَنْ يَكُنْ "Verily he would have exposed your wickedness;" another instance may be found at 43 v. 25, see لهُ.

لها is also used as a particle of instigation or reprimand, being followed in the former case by a verb in the aorist, and in the

latter by the preterite; in this sense it is usually translated Will ye not? or have they not? etc. Ex. لَوْ لَمْ تَسْتَغْفِرْ لَنَا لَعَلَّ نَعْلَمُ تَرْحَمُونَ 27 v. 47, "Will ye not ask pardon of God, perhaps ye might be graciously accepted." This and many similar passages could be easily explained by an ellipse, still retaining for لَوْ its original meaning of unless; but the grammarians and commentators prefer the analysis above given, D. S. Gr. T. 1, p. 529.

لها aor. o. *To give a reply which was not called for.* لها It is not; grammarians are not agreed on the subject of this word, according to some it is an indeclinable verb, whilst others consider it as a kind of feminine form of the adverb لَها; D. S. Gr. T. 1, p. 262.—لها (2nd declension) Allāt, a female Idol of the Pagan Arabs.

لها aor. o. *To appear (a star); to cause one to change colour.* لها Plur. لها n.a. A broad table or plank. لها verbal adjective of intensity, D. S. Gr. T. 1, p. 322, Darkening the colour (with لُ of pers.).

لها aor. o. *To seek the protection of.* لها n.a. The act of flying for shelter.

لها aor. o. and i. *To be fixed in the affections.* لها Lot; proper name.

لها A pearl, see لها.

لها aor. o. *To blame a person for anything (with acc. of pers. and لُ of thing).* لها Blame, reproof. لها part. act. One who finds fault. لها adjective of intensity, D. S. Gr. T. 1, p. 322, One who is constantly blaming others, or accusing himself; the words لها لها at 75 v. 2 are among other interpretations referred to the soul of Adam. لها D. S. Gr.

T. 1, p. 329, part. pass. Blamed, reprehensible.

— **مَلِيْمٌ** part. act. IV. f. Deserving of blame.—

لَوَّ VI. To blame one another.

لَوْنٌ Plur. **الْوَنُ** Colour, external form, species; no verbal root; **مُخْتَلِفًا لَوْنُهُ** 16 v. 13, "Of different colours;" D. S. Gr. T. 2, pp. 79, 197, and 270.

لَوَّى aor. i. To twist, pervert, turn back (with acc. and **بِ** or **عَلَى**); **يَلَوْنُ السِّتْرَتِ بِالْكِتَابِ** 3 v. 72, "They pervert the Scripture with their tongues;" this word is by some spelt **يَلَوْنُ** or **يَلَوِّنُ** **لَوَّى** n.a. The act of twisting or perverting.—**لَوَّى** II. To turn aside.

لَئِنْ aor. i. To hinder.—**لَئِنْ** or **يَا لَئِنْ** is called by grammarians a particle of desire, and may be rendered I wish, would that, or would to God! it is one of those particles which, like **أَنَّ**, require the noun following to be in the accns.; it takes the affixed pronouns as **لَئِنْكَ** etc.; it seems probable that this word is of Hebrew origin; D. S. Gr. T. 1, p. 536, note.

لَيْسَ It was not, is not; a negative verb used only in the preterite, D. S. Gr. T. 1, p. 262; **لَيْسَ** is one of those verbs known as **أَخَوَاتُ كَانَ** or sisters of **كَانَ**, which govern the attribute in the accusative; D. S. Gr. T. 2, p. 60.

لَيْلٌ comm. gen. generic nonn, Night, also the civil day from sunset to sunset; Plnr. nom. and gen. **لَيَالٍ** for **لَيَالِي** and **لَيَالِي**, acc. **لَيَالِي**. By night; D. S. Gr. T. 1, pp. 402 and 410; see also **مَلَانِ**, rt. **لَيْ**. **لَيْلَةٌ** noun of unity, A night.

لَعَلَّ Lest, for **لَ أَنْ** 7 v. 29 the **لَ** of **لَعَلَّ** is said to be redundant, **لَعَلَّ يَعْلَمَ** must therefore be translated "That they may know;" D. S. Gr. T. 2, p. 490, note.

لَوَّنَ aor. i. To be or become soft; to be mild towards (with **لِ**). **لَيْسَةٌ** A kind of Palm-tree. **لَيِّنَ** Soft, gentle.—**لَوَّنَ** IV. To soften (with **لِ**); **لَوَّنَا** 34 v. 10, "We rendered soft."

مَا for **مَا** q.v.

مَا conjunctive pronoun, That which, which, that, what, whatsoever, as, in such a manner as, as much as, as far as; **مَا دُمْتُ** 5 v. 117, "As long as I remained;" **مَا مَكَدًا** 2 v. 24, "A parable of any kind whatsoever;" **مَا** does not as a rule refer to reasonable beings, but instances to the contrary sometimes occur, thus **مَا تَزَكُّوْا مَا طَلَبَ لَكُمْ** 4 v. 3, "Then marry such (women) as may be agreeable to you;" it is used in the formula of admiration, **مَا**

أَكْبَرُهُمْ 2 v. 170, "How great will be their sufferings;" it is one of those particles which in conditional propositions govern the verb in the conditional mood; when affixed to **أَنْ**, **إِنْ**, **أَنَّ**, and such like particles, it destroys the effect which they have of putting the noun following them in the accusative; it is frequently a mere expletive, see **لَمَّا**, when placed between a preposition and its complement it is invariably so, Ex. **لَيْسَ رَحْمَةً مِنَ اللَّهِ** 3 v. 153, "For by the mercy of God;" When used

interrogatively after a prefixed preposition the **ل** is generally omitted, thus **بِمَا** for **بِمَا لَمْ** etc.; For an instance of what is known as **مَا مَصْدَرِيَّةٌ** see **عَبَتَ**; For its influence on the temporal value of verbs see D. S. Gr. T. 1, p. 180 *et seq.*, see also p. 537 *et seq.*

مَا is also a negative adverb, Not; in general it denies a circumstance either present, or if past, but little remote from the present; like **لَمْ** it governs the attribute in the accus. thus **مَا هَذَا بَشَرًا** 12 v. 31, "This is not a man;" for the exceptions to the above rule see D. S. Gr. T. 2, p. 413.

مَا see **مَا** for **مَا**.

أَوَّابٌ see **أَوَّابٌ** for **أَوَّابٌ**.

مَاجُوجٌ (2nd declension) Magog, a tribe of barbarians from the borders of the Caspian Sea; see Rev. ch. xx. v. 8.

أَرَبٌ see **أَرَبٌ** for **أَرَبٌ**.

مَارُوتٌ (2nd declension) Mārūt, name of a rebellious angel, who for his disobedience is said to be snaped by the heels at Babel.

مَعْنٌ see **مَعْنٌ** for **مَعْنٌ**.

أَرَى see **أَرَى** for **أَرَى**.

أَرَى aor. a. *To extend*, **وَأَنَّهُ** or **وَأَنَّهُ** A hundred.

حَوَزٌ see **حَوَزٌ** for **حَوَزٌ**.

تَرَفٌ see **تَرَفٌ** for **تَرَفٌ**.

مُتَشَابِهٌ part. act. vi. f. of **شَبَّهَ** q. v.

مَتَاعٌ aor. a. *To be advanced (the day)*. **مَتَاعٌ** Household stuff, utensils, goods, chattels, provision, convenience; Plur. **أَمْتَاعٌ**. II. **مَتَاعٌ** To suffer to live; to permit one to enjoy (with acc. of pers. and **بِ**); to bestow freely (with double

acc.). **تَمَتَّعَ** V. To enjoy, delight one's-self, pass one's time agreeably (with **بِ** or **فِي**); **تَمَتَّعَ بِالْعَمْرَةِ** 2 v. 192, "And he who passes his time in the delights of visiting the temple of Mecca." **اِسْتَمَتَعَ** X. To enjoy, derive pleasure or advantage from (with **بِ**).

وَكَا see **وَكَا** for **وَكَا**.

تَمَّ see **تَمَّ** for **تَمَّ**.

مُتَيِّنٌ *To be strong, robust*. **مُتَيِّنٌ** Strong, powerful.

مَتَى aor. o. *To move quickly*. **مَتَى** interrogative particle, When?

مُتَوَسِّمٌ see **مُتَوَسِّمٌ** for **مُتَوَسِّمٌ**.

مَتَانِي see **مَتَانِي** for **مَتَانِي**.

مِثْلٌ aor. o. *To be like*. **مِثْلٌ** Similitude, likeness,

like, similar, equal, as much as, the same as;

مِثْلُ ذَٰلِكَ In like manner; **مِثْلُهُمَا** 3 v. 11,

Lit. "Two equivalents of them;" the meaning

is that the Idolaters thought the number of

their enemies to be twofold that of their own

men; so also at v. 159, where **مِثْلُهَا** refers to

the advantage obtained by the true believers

at Bedr being equal to double their loss at

Oḥod. **مِثْلٌ** Plur. **أَمْثَالٌ** Like, a likeness,

equivalent, similitude, comparison, parable,

figure of speech; an example as at 43 v. 56;

وَلَهُ أَكْمَلُ الْأَعْلَى 30 v. 26, "And His is the

most exalted similitude," i.e. He is above all

comparison; **مِثْلُ مَا** 2 v. 24, "Any kind of

parable;" D. S. Gr. T. 1, p. 539. **أَمْثَلٌ** Fem.

مُتَلَى (2nd declension) Most distinguished,

thus **طَرِيقُكُمْ أَمْثَلُ** 20 v. 68, "Your most distinguished nobility," see **طَرِيقُهُ** A punishment

to be taken as an example. **تَمَازِيلٌ** (2nd

declension) plur. of **تَمَازِيلٌ** An image, statue.—

تَمَثَّلَ V. To seem like to any one (with acc. and **لِ** of pers.).

مَؤِيَّةٌ for مَؤِيَّةٌ D. S. Gr. T. 1, p. 118, see مَؤِيَّةٌ.
مَجِيدٌ aor. o. To excel in glory. مَجِيدٌ Glorious,
glorified.

مَجُوسٌ (2nd declension) collective nonn of Persian
origin, Magi or fire-worshippers.

مَحَصٌ aor. a. To run swiftly (a deer).—مَحَصٌ II.
To prove, try.

مَحَقٌّ aor. a. To destroy utterly, deprive of blessing,
as at 2 v. 277.

مَحَلٌّ To inform against any one before the King.
مَحَالٌ n.a. Fraud, power.

مَحْبِلٌ for مَحْبِلٌ see حَلٌّ.

مَحْنٌ aor. a. To strike.—مَحْنٌ VIII. To try; to
dispose (with acc. and لِ). مَحْنٌ part. pass.
One who is tried or examined.

مَحَاٌ aor. o. and a. To obliterate, blot out, totally
abolish.

مَحَاٌ see حَى.

مَحِيصٌ see حَاصٌ for حَاصٌ.

مَحْتَالٌ see خَالَ for خَالَ.

مَحْرٌ aor. a. To plough the waves. مَوَاجِرٌ (2nd
declension) plnr. of مَاجِرَةٌ fem. part. act. That
which ploughs the waves with a dashing noise.

مَحَضٌ aor. a. i. and o. To churn. مَحَاضٌ collective
nonn, The pains of child-birth.

مَدٌ aor. o. To stretch forth, extend, stretch, draw
out (with acc. or بِ and لِ of pers. or إِلَى
of place); to cause to increase or abound (with
acc. of pers. and فِي), as at 2 v. 14. مَدٌ n.a.
The act of extending, etc.; فَكَيْمَدٌ لَهُ الْآرْحَمُونَ
19 v. 76, "To him let the Merciful grant
an extension (of days)." مَدَدٌ An additional
help, auxiliary. مَدَانٌ Ink. مَدَّةٌ A space of
time, an allotted period. مَمْدُودٌ part. pass.

Extended, extensive.—مَمْدَدٌ part. pass. II. f.
Widely extended.—أَمَدٌ IV. To bestow, assist,
cause to abound (with acc. of pers. and بِ or
بِ). مُمِدٌّ part. act. One who assists.

مَدْنٌ see مَدْنٌ.

مَدَائِنٌ Plur. مَدِينَةٌ To remain in a place. مَدِينَةٌ
(2nd declension) A city, Medina. مَدِينَةٌ Fem.
Of or belonging to Medina, revealed at
Medina. مَدْيَنٌ (2nd declension) Midian,
name of a city and tribe of Hejaz.

مَذَاهِمٌ part. xi. f. of مَذَمٌ q.v.

مَذِينٌ see دَانَ for دَانَ.

مَرٌ aor. o. To pass by (with عَلَى or بِ); pass on,
go (with بِ). مَرٌ n.a. The act of passing away.
مَرَّةٌ One time, turn; أَوَّلَ مَرَّةٍ At first, the first
time; 8 v. 58, "On every occa-
sion;" مَرَّةً adverbially, Once; مَرَّتَيْنِ or مَرَّتَانِ
Twice, as أَفْلَدْتُ مَرَّتَانِ 2 v. 229, "Divorce (is
permitted you) twice." مَرَّةٌ Gall, under-
standing, as at 53 v. 6. أَمَرٌ (2nd declension)
comp. form, More bitter.—مُسْتَمِرٌّ part. act.
X. f. That which is transient, also powerful;
either interpretation may be employed at 54
v. 2; at v. 19 it is by some rendered bitter,
by others grave or heavy (misfortune).

مَرٌ aor. a. To be wholesome (food). مَرٌ n.a. A
man. مَرِيٌّ Easy of digestion, wholesome,
salutary; مَرِيئًا, مَرِيئًا, or مَرِيئًا With easy diges-
tion. مَرِيٌّ Gen. مَرِيئٌ, Acc. مَرِيئًا, D. S. Gr.
T. 1, p. 398, A man. مَرِيئَةٌ A woman, a wife;
both this and the preceding word are written
with Weṣla when not commencing a sentence.

رَبِّبٌ see رَابٌ for رَابٌ.

مَرَجٌ aor. o. To send (cattle) to pasture, to let loose.

- مَرَج Fire free from smoke. مَرَج Confused.
 مَرَجَان Small pearls; or it may be coral.
 مَرَج aor. a. To be joyful, elated. مَرَج Insolence;
 مَرَجَا In a saucy, insolent manner.
 مَرَد aor. o. To moisten (bread) in order to soften
 it; to be obstinate (with عَنِكَ). مَرَد part. act.
 One who is obstinately rebellious. مَرَد Obstinate in rebellion. مَرَد part. pass. II. f.
 Rendered smooth.
 مَرَض To be ill. مَرَض n.a. Illness, sickness, dis-
 ease, infirmity. مَرَضِي Plur. مَرَضِي Sick, ill.
 مَرَو generic noun, Flint-stones. المَرَوَة El Marwa,
 name of a mountain near Mecca.
 مَرَى aor. i. To press the teats in milking. مَرَى
 A doubt. مَرَى III. To dispute with one con-
 cerning a thing (with acc. of pers. and عَنِكَ
 or فِي of thing). مَرَى VI. To doubt con-
 cerning a thing (with بِ). مَرَى VIII. To
 doubt of (with فِي or بِ of thing). مَرَى for
 مَرَى part. act. One who doubts.
 مَرَم (2nd declension) Mary.
 مَرَج aor. a. To mix. مَرَج That which is mixed
 with wine.
 مَرَجَة see مَرَجَة.
 مَرَج part. act. of مَرَج q.v.
 مَرَج part. pass. VIII. f. of مَرَج q.v.
 مَرَج aor. i. To tear. مَرَج II. To scatter, disperse,
 tear in pieces. مَرَج Time or place of scat-
 tering, etc.
 مَرَج see مَرَج.
 مَرَج To go in the same direction as another. مَرَج
 Cloud.
 مَرَج aor. a. and o. To touch, befall. مَرَج n.a. A

- touch. مَرَج n.a. III. f. Mutual contact;
 مَرَج 20 v. 97, "Touch me not," D. S. Gr.
 T. 2, p. 63. مَرَج VI. To touch one another.
 مَرَج part. act. x. f. of مَرَج for مَرَج.
 مَرَج part. pass. x. f. of مَرَج q.v.
 مَرَج aor. a. To wipe, pass the hand over anything
 in order to wipe it (with بِ of thing); to
 smite with a sword. مَرَج n.a. The act of
 smiting with a sword. المَرَج The Messiah,
 Lit. The Anointed.
 مَرَج aor. a. To change, transform; لَمَسْنَاهُمْ عَنِكَ
 مَرَج 36 v. 67, "Verily we could have trans-
 formed them in their places;" so that they
 should have remained without power of motion.
 مَرَد aor. o. To twist (a rope) strongly. مَرَد
 Twisted fibres of the Palm-tree, coir.
 مَرَج To take hold of. مَرَج comm. gend.
 Musk. مَرَج II. To hold fast (with بِ).—
 مَرَج IV. To hold, take, catch hold of, hold
 fast, withhold, keep back, hold up, retain.
 مَرَج n.a. The act of retaining, etc. مَرَج
 part. act. One who withholds, etc. مَرَج
 X. To take hold on, hold fast (with بِ).
 مَرَج part. act. One who holds fast.
 مَرَج aor. o. To wipe out the uterus of a camel, to
 come in the evening. مَرَج IV. To be or do
 anything in the evening, as مَرَج 30 v.
 16, "At eventide." Note. مَرَج or مَرَج is one
 of those verbs known as أَخَوَاتُ كَانَ, D. S. Gr.
 T. 2, p. 60.
 مَرَج see مَرَج.
 مَرَج To mingle. مَرَج plur. of مَرَج Mingled.
 مَرَج see مَرَج.
 مَرَج aor. i. To walk, go, proceed (with عَنِكَ or فِي)

- of place). مَشَى n.a. The act of walking, walk.
 مَشَاة One who goes about with lying slanders.
 مَصَّر aor. o. To milk with the tips of the fingers.
 مَصْر (1st and 2nd declension) comm. gen. A large city, Egypt, D. S. Gr. T. I, p. 405.
 مَصْبُور for مَصْبُور see مَصْر.
 مَصْر plur. of مَصْرَة, rt. مَصْر q.v.
 مَضَعَ aor. a. and o. To chew. مَضَعَة A morsel of flesh.
 مَضَى aor. i. To pass by, pass away, go away.
 مَضَى n.a. The act of going away.
 أَمْطَرَ aor. o. To rain upon. مَطَر n.a. Rain.—أَمْطَرَ IV. To cause to rain; وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا 7 v. 82, "And we rained down upon them a shower (of stones);" see also 11 v. 84. مُمْطِر part. act. That which causes or brings rain.
 مَضْمَن see مَضْمَن, rt. مَضْمَن.
 مَضَّا aor. o. To travel at a quick pace.—تَمَضَّى V. To walk in a haughty, conceited manner.
 مَضُوع see مَضُوع for طَاع.
 مَعَ properly an indeclinable nonn used as a preposition, With, together or in company with.
 مَعَاد see عَاد for عَادَ.
 مَعَاد see عَادَ.
 مَعَرَّة and مَعَرَّة, see عَرَّ.
 مَعَزَّ aor. o. To separate the goats from the sheep.
 مَعَز generic noun, Goats.
 مَعَن aor. a. To travel fast and far. مَاعُون Household stuff, whatever is of common and necessary use, also alms.
 مَعَى comm. gen. Plur. أَمْعَاء Intestines; no verbal root.
 مَعِين see عَانَ for عَانَ.
 مَغِيرَات see غَار for غَارَ.

- مَغْنَى plur. of مَغْنَى see غَنَى.
 مَغْنَى see مَغْنَى.
 مَهَن To hate. مَهَن n.a. Hatred, anger; at 4 v. 26 it means an odious and abominable thing.
 مَهْر for مَهْر, see مَهْر.
 مَهْر see قَات for قَاتَ.
 مَهَن To suck dry. مَهَن (2nd declension) Mecca.
 مَهْن Fem. مَهْنَة Of or belonging to Mecca, revealed at Mecca.
 مَهَن aor. o. To delay, tarry, abide, remain (with مَهْن) n.a. The act of tarrying, etc.; مَهَن 17 v. 107, "Slowly and deliberately." مَاهِي part. act. One who tarries or remains.
 مَكَّر aor. o. To contrive a plot; to plot against (with مَكَّر); to act deceitfully. مَكْر A plot, a deceitful trick, contrivance. مَكْر part. act. One who lays plots.
 مَكَّن To hold high rank or authority. مَكَّن see مَكَّن. مَكَّن Firmly fixed, one whose rank is firmly established.—مَكَّن II. To establish firmly, strengthen, give authority to any one (with acc. or ل of pers. and مَكَّن of place, or with acc. of thing and ل of pers.); at 18 v. 94 مَكَّنِي is for مَكَّنِي, D. S. Gr. T. 1, p. 458, note.—مَكَّن IV. To give power, as مَكَّن 8 v. 72, "And he hath given thee power over them;" D. S. Gr. T. 2, p. 454.
 مَكَّا aor. o. To whistle. مَكَّا n.a. Whistling.
 مَلَّ To baste a garment, convert. مَلَّ A religion, form of worship.—أَمَل IV. To dictate.
 مَلَّ aor. a. To fill, as مَلَّ 7 v. 17, "Verily I will fill" (with acc. and مَلَّ) مَلَّ, D. S. Gr. T. 1, p. 62, A quantity that fills anything, as مَلَّ 3 v. 85, "The Earth full." مَلَّ A band,

company, assembly; also chief men, princes, the nobility; **أَلَمْ يَرْفَعِ** 38 v. 69, "The exalted Chiefs," i.e. the Angels; for the changes which this word undergoes when followed by an affixed pronoun see D. S. Gr. T. 1, pp. 95 and 117. **مَالِي** for **مَالِي** D. S. Gr. T. 1, p. 97, part. act. One who fills.—**أَمَلَّ** VIII. to be full.

مَلَانِي part. act. iii. f. of **لَتِي** q.v.

مَلَانِي see **أَلَانِي** for **لَانِي**.

مَلَح aor. a. and i. *To salt*. **مَلَحَ** fem. Salt.

مَلَقَ *To ripe out*.—**مَلَقَ** n.a. IV. f. Poverty, want.

مَلَكَ aor. i. To possess, have power or dominion over; to be capable of, able to obtain (with acc. of thing and ل of pers.), **لَمَنْ يَمْلِكُ** 48 v. 11, "For who hath any power to prevail for you with God?" **مَلِكٌ** n.a. That which is in any one's power; **بِمَلِكِنَا** 20 v. 90, "As far as lay in our power." **مَلِكٌ** Dominion, power, kingdom. **مَلَكٌ** sing. and plur. An angel, angels; see also **أَلَانٌ** for **لَانٌ**. **مَلِكٌ** One who possesses, a king; Plur. **مَلِكُونَ**. **مَلِكٌ** part. act. One who is lord over, a possessor; **مَالِك**, name of the angel who has charge over Hell. **مَلِكُوت** Dominion, kingdom. **مَلِكٌ** A monarch. **مَمْلُوكٌ** part. pass. Possessed, owned.

مَلَا aor. o. *To run violently*. **مَلَا** For a considerable time.—**أَمَلَى** IV. To prolong one's life, grant a respite (with ل of pers.); at 47 v. 27 the word may be rendered "he has continued to buoy them up with false hopes;" to dictate (with acc. of thing and عَلَى of pers.).

مِنْ مَأٍ وَمِنْ مَأٍ.

مَمَات see **مَات**.

مَمَات see **مَمَات**.

مَمَات Oblique plur. part. act. viii. f. of **مَرَى** q.v.

مَمَات see **مَمَات**.

مِنْ مَمَات for **مِنْ مَمَات**.

مِنْ an indeclinable conjunctive pronoun meaning

He she or they who, one who, some who, whosoever; also interrogatively Who? In conditional propositions it governs the aorist in the conditional mood, D. S. Gr. T. 2, p. 32; for its influence on the temporal value of verbs see D. S. Gr. T. 1, p. 185, *et seq.*; although generally used to designate reasonable beings, instances may occasionally be noted to the contrary, as for example at 24 v. 44, but in these cases the irrational creatures are to some extent, by a figure of speech, assimilated to reasonable beings; D. S. Gr. T. 2, p. 356. **مِنْ مَمَات** and **مِنْ مَمَات** and **مِنْ مَمَات**.

مِنْ a preposition signifying origin, composition, explanation, commencement, or separation; in its ordinary acceptance it is equivalent to of, from, or out of; or, when following a comparative, than; but it may occasionally be rendered on, by, by reason of, some or a portion of, of the same kind as, after the manner of, etc. It is frequently employed in negative propositions with the sense of any, as **وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ** 3 v. 55, "Nor is there any Deity but God," or it may be regarded as an expletive, "There is no Deity," D. S. Gr. T. 1, p. 490; **وَمِنْهُمْ** 28 v. 5, "At their hands," i.e. "At the hands of the Children of Israel;" **وَمِنْ قَوْمِهِمْ** 3 v. 121, "Of a sudden," or "on their arrival," see **قَوْمٌ** 5 v. 37, "On opposite sides;" **وَمِنْ وَجْهِكُمْ** 65 v. 6, "According to your means;" It is found

occasionally with the meaning of *من*, thus at 9 v. 38, *أَرَأَيْتُمْ بِإِحْيَاؤِهَا مِنَ الْآخِرَةِ* "Are ye content with this present life in preference to that which is to come?" *فَلَيْسَ مِنَ اللَّهِ* 3 v. 27, "He has nothing to look to from (the friendship of) God," D. S. Gr. T. 1, p. 492, *note*.

من aor. o. *To fatigue*; to be gracious towards (with *على* of pers.); to reproach (with *على* of pers.), as at 49 v. 17; to be liberal, as *وَلَا تَمْنُنْ تَسْتَكْبِرُ* 74 v. 6, "And be not liberal in the hope of receiving more;" at 26 v. 21 it is used transitively, to bestow—a favour—on any one (with acc. of thing and *على* of pers.). *من* n.a. The act of reproaching, and especially by reminding any one of benefits conferred; also liberality, as at 47 v. 5, *فَأَمَّا مَنَّا بَعْدُ*, *وَأَمَّا نَدَاءُ* "And either (show) liberality afterwards, or (exact) a ransom." *الْمَنَّ* Manna. *مَنُونٌ* Time; by some interpreted to mean Death. *أَجْرٌ مَمْنُونٌ* part. pass. Diminished, broken off; *أَجْرٌ مَمْنُونٌ* 41 v. 7, "An uninterrupted reward."

نَوَصَ for *نَاصَ* see *مَنَاصَ*.

مَنِيٌّ see *مَنِيٌّ*.

نَسَاءٌ see *نَسَاءٌ*.

نَشَأَ see *مُنَشَأَتٌ*.

مَنَعَ aor. a. To refuse; to prohibit, hinder, forbid, prevent (with acc. and *أَنْ* or *لَا* followed by a verb); to defend as at 21 v. 44 and at 4 v. 140 (with *بِ*); *مَنْعٌ وَمِنَّا الْكَيْلُ* 12 v. 63, "The measurement (of any corn) is forbidden us." *مَنْعٌ* part. act. That which defends. *مَنْعٌ* One who holds back (his hand), niggardly. *مَنْعٌ*

50 *مَنْعٌ لِلْمَحِيرِ* One who hinders or obstructs; *مَنْعٌ* 50 v. 24, "One who hinders men from following the right path." *مَنْعٌ* part. pass. Forbidden.

فَكَتَ see *مَنْفَكِينَ*.

نَهَجٌ see *مَنْهَجٌ*.

مَنَى aor. i. *To try*. *مَنَاةٌ* (2nd declension) *Manat*, an idol worshipped by the Pagan Arabs. *أَمَانِيٌّ* *أَمَانِيَّةٌ* Plmr. *أَمَانِيٌّ* Sperma genitale. *أَمَانِيٌّ* (2nd declension) A wish, desire; *لَا يَعْلَمُونَ* 2 v. 73, "They know not the Scripture, but according to their own vain imaginations or desires;" see next verse, also verse 105.—*مَنَى* II. To create desires in any one (with acc. of pers.), thus at 4 v. 118, *وَلَا مَنِيَّتِهِمْ* "And verily I will excite in them vain desires."—*أَمَنَى* IV. To emit (seed).—*تَمَنَى* V. To desire, read; at 22 v. 51 a passage occurs where this word is by some rendered according to the former of these meanings, while others have followed the latter; see Sale's Korán, vol. 2, p. 168, *note*; to long for, covet; at 3 v. 137 *تَمَنُّونَ* is for *تَمَنُّونَ* D. S. Gr. T. 1, p. 221.

مَهْدٌ aor. a. To spread open a bed; *فَلَا تَنسِفُكُمْ يَمَهُدُونَ* 30 v. 43, "Verily they shall spread for themselves a couch (in Paradise)." *مَهْدٌ* n.a. A bed; cradle. *مَاهِدٌ* part. act. One who spreads a conch. *وَبَهْدٌ* A couch, a place of wide extent.—*مَهْدٌ* II. To make (things) smooth and agreeable. *تَمَهَّدٌ* n.a. The act of making smooth.

مَهْلٌ *To do a thing quietly and gently*. *مَهْلٌ* Fused brass, the dregs of oil.—*مَهْلٌ* II. To grant a delay, bear with for a time.—*أَمَهْلٌ* IV. To act quietly and gently towards.

هَلَكٌ see *مَهْلَكٌ*.

مَا شَأْنُ Whatsoever or whensoever, see D. S. Gr. T. 1, p. 194.

مَهْنٌ aor. a. and o. *To serve*; and مَهْنٌ *To be despicable*. مَهِينٌ Despicable, contemptible; it may also be derived from هَانَ for هَانَ q.v.

مُهَيِّبٌ see هَيِّبٌ, rt. هَمَنَ.

مَوَاجِرٌ plur. of مَاجِرَةٌ, rt. مَحَرَّ q.v.

مَوَاطِنٌ see وَطَنٌ.

مَوَاتِيثٌ plur. of مَوَاتِيثٌ, see وَكَّتَ.

مَوَالِيٌّ acc. plur. of مَوْلَى, rt. وَكَّى q.v.

مَوَاتِيثٌ see وَكَّتَ.

مَاتَ مَوْتٌ aor. o. *To die*; this is the usual form, but others are mentioned by lexicographers, as مَوْتٌ or مَيِّتٌ aor. a. and مَيِّتٌ aor. i.; instances of the preterite with the first letter kaserated are found in most copies of the Korân, as مَوْتٌ 23 v. 37, and مَوْتٌ 23 v. 84; so also we have مَيِّتٌ in the 19th and مَيِّتٌ in the 21st chapter; see D. S. Gr. T. 1, pp. 114 and 242. مَوْتٌ and مَمَاتٌ Death. مَيِّتٌ Plur. مَوْتَى Dead. مَيِّتٌ Plurs. مَيِّتُونَ and مَوْتَى Dead, mortal, about to die. مَوْتَةٌ noun of unity, One single death. مَيِّتَةٌ A dead body, that which is dead or dies of itself.—مَمَاتٌ IV. *To cause to die*; مَمَاتْنَا اَنْتَيْنِ 40 v. 11, "Thou hast caused us to die twice," in allusion to the second death which the body is said to undergo after its examination in the sepulchre by the two angels Munkar and Naakeer.

أَنْفَكْتُ see مَوْتَيْتُكَ.

مَاجٌ aor. o. *To be agitated with waves (the sea)*; to press tumultuously like waves (with infi). مَوْجٌ n.a. A wave, the surge; used also as a collective noun, مَوْجٌ كَالْجِبَالِ 11 v. 44, "On waves like mountains."

مَارَ aor. o. *To be moved to and fro*. مَوَّرٌ n.a. Agitation, fluctuation.

مَوْرِيَّاتٌ see رَوَى.

مُوسَى (2nd declension) Moses.

أَمَدٌ see مَوْدَّةٌ.

مَوْتٌ see وَكَّتَ.

مَوْفُودَةٌ see وَقَدَ.

مَالٌ aor. o. *To be rich, especially in cattle*. مَالٌ

Plur. أَمْوَالٌ Riches, wealth, substance, possessions, and especially flocks and herds; مَالِيَّةٌ

69 v. 23, for مَالِيَّ "My wealth;" the م is affixed because followed by a pause, and is hence named هَاءُ الْوَقْفِ D. S. Gr. T. 1, p. 459.

مَوْدٌ see وَكَّى.

أَمْرٌ see مَوْجٌ.

مَادَ aor. a. o. and i. *To be full of water (a well)*.

مَاءٌ for مَوْدَةٌ Water, liquor. Note. The hamza when followed by an affixed pronoun and moveable by Damma is changed into ر, as مَاءَكُمْ for مَوْدَكُمْ D. S. Gr. T. 1, p. 118.

وَأَدَ see مَوْدَّةٌ.

وَأَلَ see مَوْجٌ.

وَكَّتَ see مَوَاتِيثٌ.

مَادَ aor. i. *To be moved*; اَنْ تَمِيْدَ بِكُمْ 16 v. 15,

"Lest it should move with you;" for the ellipse of the negative see اَنْ. مَائِدَةٌ A table, properly, when set out with food.

مَارَ aor. i. *To provide food for*.

مَارَ aor. i. *To separate, discriminate, distinguish*

(with acc. and infi). تَمَيَّرَ V. *To burst*, as تَمَيَّرَ مِنْ اَغْضَا 67 v. 8, "It will almost burst with fury" (for تَمَيَّرَ). VIII. *To be separated*; وَامْتَارُوا 36 v. 59, "And be ye separated" (from the righteous).

ميسر see ميسر.

وعد see وعد.

وكت see وكت.

ميكائيل (2nd declension) Michael the Archangel.

مال aor. i. To incline, turn away from, turn aside

ن

ن Initial letter of the 68th chapter, see ألم.

نا an indeclinable affixed pronoun meaning Our when following nouns, and Us when following verbs or prepositions; when affixed to the particles *إنا* or *أنا* and written *إنا* or *أنا*, although representing an accusative, it must be rendered We, as *وَأَشْهَدُ بِأَنَّا* and *وَأَشْهَدُ بِأَنَّا* 5 v. 111, "And bear thou witness that we are Moslems," or "resigned unto thee." *نَدَا* 3rd pers. sing. fem. of *نَادَى* iii. f. of *نَادَى* q.v.

نأى aor. a. To retire, as *وَنَأَى بِجَانِبِهِ* 17 v. 85, "And he goes aside;" to go far away (with *عَنْ*).

نَبَأَ aor. a. To be exalted, to announce. *نَبَأَ* Plur. *أَنْبَاءٌ* News, an announcement, message, account or story, a prophecy, as at 6 v. 66. *نَبِيٌّ* A prophet, Plur. *أَنْبِيَاءٌ* and *نَبِيُونَ* (2nd declension). *نُبُوَّةٌ* Prophecy. II. *نَبَأَ* II. To announce, to make acquainted with, declare or relate a circumstance to another (with *بِ* of thing, or with acc. of pers. and *بِ*, *عَنْ*, or *عَنِ*, also with acc. of pers. and *أَنْ*). *أَنْبَأَ* IV. To make one acquainted with, to inform (with double acc. or with acc. and *بِ*). *أَسْتَبَأَ* X. To seek information from (with acc. of pers. and *أَنْ*).

نَبَتَ aor. o. To germinate, to produce—as a tree—

from the right way (with n.a. in acc.); to turn against (with *عَلَى*). *مَيْلٌ* n.a. The act of turning aside. *مَيْلَةٌ* noun of unity, A single act of turning, as *مَيْلَةً وَاحِدَةً* 4 v. 103, "At once," and vice.

(with *بِ*). *نَبَاتٌ* n.a. The germinating or springing up of plants; when used collectively, Plants, that which is produced from the ground; at 3 v. 32 it is figuratively applied to the "fruit of the womb."—*أَنْبَتَ* IV. To produce, put forth, to cause to grow or spring up (with acc. and *بِ*, *عَنْ*, or *عَنِ*).

نَذَرَ aor. i. To throw (with acc. and *بِ* or *فِي* of place); to reject; *كَفَذْتُهَا* 20 v. 96, "And I threw it (into the mouth of the calf)," which thereupon became alive; The handful of dust to which this miraculous power is attributed was supposed to have been taken from the footsteps of the horse ridden by the angel Gabriel; at 8 v. 60 after *لَقَدْ أَنْبَأَهُمُ* we must understand the accus. *عَهْدَهُمُ*, "Then throw back to them their covenant;" for the ellipse of the accusative or immediate objective complement see D. S. Gr. T. 2, p. 454.—*اِسْتَبَذَ* VIII. To go aside (with *بِ*).

نَفَرَ aor. i. To defame.—*نَفَرَ* VI. To call one another names (with *بِ*).

نَبَّطَ aor. i. and o. To gush out.—*اِسْتَبَطَ* X. To elicit or discover (the truth) in matters of difficulty.

نَبَعَ aor. a. i. and o. To gush forth. *يَنْبَاعٌ* Plur. *يَنْبَاعٌ* (2nd declension) A fountain, spring of water.

نَتَّ aur. o. To shake.

نَشْر aur. o. and i. To disperse. نَشَرٌ part. pass. Scattered. نَشَرَ VIII. To be scattered.

نَجْد aur. o. To overcome. نَجْدٌ n.a. An open highway; at 90 v. 10 it is to be understood of the two highways of good and evil.

نَجَس aur. a. To be dirty and impure. نَجَسٌ n.a. Filth, uncleanness.

نَجَلَ aur. i. To throw. نَجْلٌ (common gender) The Gospel, from the Greek εὐαγγέλιον.

نَجَم aur. o. To appear. نَجْمٌ Plur. نَجْمٌ A star, or collectively, Stars, as at 16 v. 16 and 53 v. 1; a plant growing close to the earth with little or no stalk, as grass.

نَجَا aur. o. To escape, go free (with مَنْ). نَاجٍ part. act. One who escapes. نَجَاةٌ n.a. Salvation. نَجِيٌّ A secret; نَجِيًّا Privately. نَجَوِيٌّ n.a. (2nd declension) for نَجَوِيٌّ D. S. Gr. T. 1, pp. 105 and 402, A private conference, clandestine discourse; at 17 v. 50 it appears to be used adverbially نَجَوِيٌّ "And when they confer in private;" but Beidāwī inclines to the opinion that this word both here and at 58 v. 8 is a plural of نَجِيٌّ with the sense of مُتَنَاجِيُونَ, viz. "Those who confer privately together." II. نَجَى To deliver, set free (with acc. and مَنْ, إِلَى, or بِ); to raise up, as at 10 v. 92. نَجَى for مُنَجَّى Plur. مُنَجَّيُونَ D. S. Gr. T. 1, p. 113, part. act. One who delivers. — نَاجَى III. To hold a discourse with any one in private (with acc. of pers.). — نَاجَى IV. To deliver (with acc. and مَنْ);

نَاجَى 70 v. 14, "Then (he wishes that this) might deliver him;" the nominative نَاجِيٌّ

"This ransom" being understood. — نَاجَى VI. To hold a private discourse one with another (with ب of matter).

نَهَى aur. o. To vow. نَهَى n.a. A vow, as قَسَى 33 v. 23, "He has fulfilled his vow" by offering up his life for the Faith.

نَحَرَ aur. i. and o. To scrape, carve, prepare by scraping (with double acc. or with acc. and مَنْ).

نَحَرَ aur. a. To injure the jugular vein, to sacrifice by cutting the jugular vein.

نَحَس aur. a. To vex; and نَحَسٌ To be unlucky.

نَحَسٌ Bad luck. نَحَسٌ Unlucky. نَحَاسٌ Smoke without flame, also molten brass, both of which meanings have been assigned at 55 v. 35.

نَحَلَ aur. a. To make one a present; and نَحَلَ aur. a. To be thin. نَحْلٌ comm. gen. generic noun, Bees. نَحْلَةٌ A free gift, especially one given as dowry.

نَحْنُ personal pronoun of comm. gender used both in the dual and plur. We.

نَخِرَ aur. a. To be worn full of holes. نَخِرٌ Worn, rotten (a bone).

نَخَلَ To sift. نَخْلٌ comm. gen. Plur. نَخِيلٌ generic noun, A date-palm; or collectively, Palm-trees. نَخْلَةٌ nonn of unity, A (single) Palm-tree.

نَذَّ aur. i. To flee, run away. نَذٌّ Plur. نَذَاةٌ Like, equal, a match, an image or idol.

نَدِمَ aur. a. To be repentant, repent. نَادِمٌ part. act. One who repents, a penitent. نَدَامَةٌ n.a. Repentance.

نَدَى aur. o. To call. نَادَى for نَادَى A council. نَادَى III. To call to, call upon, invoke, cry aloud; to make a proclamation (with إِلَى); to call, or invite (with إِلَى or ل),

as **يُنَادِي** إِلَى الصَّلَاةِ 5 v. 63, "And when ye call to prayer;" (also with **مِنْ**) as **يُنَادِي** 50 v. 40, "The crier shall call from a near place;" said to be from Mount Moriah at Jerusalem, whence the angel Gabriel is to make a proclamation to all flesh to come to judgment; the meaning is that it shall be a proclamation to be heard by all; see also 41 v. 44, where the words **يُنَادُونَ** **مِنْ مَكَانٍ بَعِيدٍ** are interpreted "They shall be (like) those who are called to from afar," i.e. They shall not hear. **يُنَادِي** for **يُنَادَى** n.a. A cry, act of calling. **مُنَادٍ** for **مُنَادٍ** part. act. One who makes a proclamation, a crier, a preacher.—**تُنَادَى** VI. To call one to another. **التَّنَادَى** D. S. Gr. T. 1, p. 111, n.a. The act of calling one to another; **التَّنَادَى** 40 v. 34 is for **التَّنَادَى** the **ي** being omitted by poetic license at the end of the verse to preserve the rhyme.

نَذَرَ aor. o. and i. To vow, devote (with acc. and **لِ**). **نَذَرٌ** Plur. **نُذُورٌ** n.a. A vow. **نَذَرٌ** or **نَذْرٌ** A menacing, or warning; **نُذُرٌ** is also plnr. of **نَذِيرٌ** A warner or preacher.—**أَنْذَرَ** IV. To warn, admonish, preach to (with acc. of pers. and **بِ**, or with **لَا**); to threaten with, give warning of (with double acc.). **مُنْذِرٌ** part. act. A preacher, One who warns, admonishes, or threatens. **مُنْذَرٌ** part. pass. Warned.

نَذَرًا 1st pers. plur. aor. viii. f. of **نَذَرَ** q.v.

نَزَعَ aor. i. To pluck out, bring out, snatch away, extract, withdraw, or draw out somewhat sharply (with acc. and **مِنْ**); to strip off (with acc. and **عَنِ**). **نَازِعٌ** part. act. One who plucks out, as **وَالنَّازِعَاتِ غُرَّتَا** 79 v. 1, "By (the

angels) who tear out (the souls of the wicked) with violence." **نَزَعَ** adjective of intensity, Plucking forcibly or continuously, D. S. Gr. T. 1, p. 322.—**نَازَعَ** III. To dispute with any one (with acc.).—**تَنَازَعٌ** VI. To dispute one with another (with **فِي** of matter, or with acc. and **بَيْنَ**); at 52 v. 23 it is used with acc. of thing and **فِي** of place, and is there to be interpreted "They shall present to one another."

نَزَعَ aor. a. To slander, sow dissensions (with **بَيْنَ**); to incite to evil, as at 7 v. 199. **نَزْعٌ** n.a. An evil suggestion, incitement to evil.

نَزَفَ aor. i. To exhaust (a well); in the Pass. it means to be exhausted or inebriated from drink (with **عَنِ**).

نَزَلَ aor. i. To descend (with **بِ** into, or **مِنْ** from, a place). **نَزْلٌ** That which is prepared for a guest, entertainment, an abode, a gift. **نَزْلَةٌ** nonn of unity, Literally, One descent; **نَزَلَةٌ** Once, as **رَأَى نَزْلَةً أُخْرَى** 53 v. 13, "He saw him once again." **مَنَازِلٌ** (2nd declension) plur. of **مَنْزِلٌ** A mansion, station, as of the moon at 10 v. 5 and 36 v. 39.—**نَزَلَ** II. To cause to descend, send down, especially from Heaven (with acc. and **مِنْ**, **لِ**, **إِلَى**, **عَلَى**, and **بِ**). **تَنْزِيلٌ** n.a. A sending down (from Heaven), a divine revelation, a name given to the Korân as having been sent down from Heaven. **مُنْزِلٌ** part. act. One who sends down. **مُنْزَلٌ** part. pass. Sent down.—**أَنْزَلَ** IV. To cause to descend, send down, make to come down (with acc. and **فِي**, **لِ**, **إِلَى**, **عَلَى**, and **مِنْ**). **مُنْزِلٌ** part. act. One who causes to descend, a receiver of guests, one who provides hospitality. **مُنْزَلٌ** part. pass. Sent down; At 23 v. 30 **مُنْزَلًا** may

be considered as the noun of time or place of coming down; it is also written *مَنْزِلٌ* v. *supra*; in the former case it may be rendered "Cause my descent to be blessed;" in the latter, "Make me to inhabit a blessed abode."—*تَنْزَلَ* V. To descend gently and gradually (with *غَلَى*).

نَسَا aor. a. To chide (camels). *نَسِي* The putting off a sacred month till a later month. *نَسَاءٌ* A staff.

نَسَبَ aor. o. and i. To make mention of any one's lineage. *نَسَبٌ* Plur. *أَنْسَابٌ* n.a. Consanguinity; at 25 v. 56 the words *نَسَبًا وَبَهْرًا* must be taken adverbially as though the phrase were *ذَا نَسَبٍ وَبَهْرٍ* "Capable of consanguinity and affinity;" meaning perhaps male and female.

نَسَخَ aor. a. To abolish, destroy, abrogate, nullify; to transcribe or copy. *نُسْخَةٌ* A copy or exemplar (of a book). *أَنْتَسَخَ* X. To transcribe or copy ont.

نَسَرَ aor. o. and i. To remove, tear with the beak. *نَسْرٌ* n.a. An eagle or vulture; Nasr, name of an idol worshipped by the Pagans both before and after the Flood.

نَسَفَ aor. i. To destroy from the foundations, uproot, reduce to powder and scatter abroad, to winnow as chaff. *نَسْفٌ* n.a. The act of reducing to powder and winnowing, etc.

نَسَكَ aor. o. To lead a religious life, to sacrifice. *نُسْكٌ* n.a. Religious service, a victim for sacrifice. *نَاسِكٌ* part. act. One who is devoted to religious observances. *مَسَكٌ* A ceremonial. *مَنَاسِكٌ* (2nd declension) plur. of *مَنِيْكٌ* Places for sacrifice, rites and ceremonies.

نَكَلَ aor. o. To beget or bring forth (an animal);

aor. i. and o. To hasten (with *وَسَّ*) n.a. Progeny, stock; at 2 v. 201 it would seem to be understood of the young of flocks and other domestic animals.

نَسِيَ aor. a. To forget, neglect. *نَسِيٌّ* A forgotten thing. *نَسِيٌّ* Forgetful. *نِسَاءٌ* and *نِسْوَةٌ* Women; The sing. of these words is wanting, but instead of it the word *إِمْرَأَةٌ* is employed, see *مَرَأٌ*. *نَسِيَ* part. pass. Forgotten, neglected, D. S. Gr. T. 1, p. 108.—*أَنْسَى* IV. To cause to forget (with double acc.); at 2 v. 100 *نَسِيَهَا* may be taken to signify "We cause it to be forgotten;" there are also other readings.

نَشَأَ aor. a. To grow, increase, to be raised up. *نَاشِئٌ* The first hour or early portion of the day or night; various interpretations are given of 73 v. 6 where this word occurs; according to one it is the part. act. and agrees with *نَفْسًا* understood, "The person who rises by night (to prayer);" others hold it to be a form of the noun of action, and translate it "To rise by night." *نَشَأَ* Production.—*نَشَأَ* II. To bring up, educate (with acc. and *فِي*). *أَنْشَأَ* IV. To produce, raise, create (with acc. and *فِي* or *وَسَّ*) n.a. Production, creation; 56 v. 34, "Verily we have created them by a (novel or peculiar) creation." *مُنْشِئٌ* part. act. One who produces. *مُنْشَأَاتٌ* Plur. *مُنْشَأَاتٌ* Having lofty sails, or it may be the part. pass. Raised on high (by the waves).

نَشَرَ aor. o. To unfold, spread abroad (with acc. and *فِي*). *نُشْرٌ* n.a. A spreading abroad. *أَنْشَرُ* n.a. A bringing to life, resurrection, resuscitation (from sleep), as at 25 v. 49. *نَاشِرٌ* part. act. One who spreads abroad; the words *لِأَنْشَارِكُ*

نَشَرًا 77 v. 3 may refer either to the Angels who spread abroad God's decrees, or to the winds which spread rain over the earth; some again have understood the passage to refer to the verses of the Korān, etc. مَنشُورٌ part. pass. Spread open. مَنشُورٌ part. pass. II. f. Unfolded, expanded. اَنشَرُ IV. To resuscitate (with acc. and بَ); to raise the dead. مَنشُرٌ part. pass. Raised from the dead. اِنشَرَ VIII. To be spread abroad, disperse themselves (with فى). مَنشِيرٌ part. act. That which spreads itself abroad.

نَشَرَ aor. o. and i. To rise up, to behave ill—a woman towards her husband, or a husband towards his wife. نَشُورٌ n.a. Ill-conduct or perverseness on the part of a husband or wife towards one another. اَنشَرَ IV. To raise.

نَشَطٌ aor. i. To go out from a place, draw up a bucket at one pull. نَشَطٌ n.a. The act of drawing up quickly and easily. نَاشِطٌ part. act. One who draws up easily; the words نَاشِطَاتٌ and نَاشِطٌ which occur at 79 v. 2 are by some referred to the Angels who draw forth the souls of the blessed in a smooth and gentle manner; but as with the commencement of the 77th chapter, the explanations of the whole passage vary greatly, see نَاشِرٌ.

نَصَبٌ aor. o. To place, fix, erect, afflict; and نَصَبٌ aor. a. To use diligence, as at 94 v. 7, قَانَا فَرَعْتَ قَانَصَبٌ “And when thou hast finished (thy relaxation) be instant (in prayer, or in thanks to God).” نَصَبٌ n.a. Calamity. نَصَبٌ n.a. Labour, fatigue. نَصَبٌ Plur. اَنصَابٌ A standard, as at 70 v. 43; a stone used by the Pagan Arabs on which they made sacrifices, as at 5 v. 4; an idol, image, or statue,

as at 5 v. 92. نَوِيبٌ A part, portion. نَوِيبٌ part. act. Labouring, weary.

نَصَتْ aor. i. To be silent.—اَنصَتَ IV. Idem.

نَصَحٌ aor. a. To admonish, counsel, give good advice, be sincere and faithful (with لِ of pers.). نَصَحٌ n.a. Counsel, advice. نَاصِحٌ part. act. One who counsels or advises, one who acts as a sincere friend to (with لِ). نَصُوحٌ True and sincere (repentance).

نَصَرَ aor. o. To aid, assist, succour, protect; to deliver (with acc. and وِ). وَلَيَصْرُنَّ اللَّهُ مَن يَصْرُهُ; 22 v. 41, “And verily God will succour those who aid him,” i.e. his religion; to grant a victory to (with acc. and عَلى), thus at 9 v. 14, وَيُعْطِيهِمُ الْغَلَبَةَ “And he will give you the victory over them.” نَصَرَ n.a. Aid, assistance, victory. نَاصِرٌ part. act. Plur. نَاصِرُونَ One who aids, etc., a protector. نَوِيسِرٌ Plur. اَنصَارٌ A helper, defender, protector; the name اَنصَارٌ “The helpers or allies,” was given as an honorary distinction to those of the inhabitants of Medina who were the first to take part with Mohammar. نَصَارَى (2nd declension) plur. of نَصْرَانٌ A Christian, so called from نَصْرَانٌ Nazareth. نَصْرَانِيٌّ Christian. مَنصُورٌ part. pass. Aided, assisted. نَصَرَ VI. To aid one another; at 37 v. 25 نَصَارُونَ is for نَصَارُونَ D. S. Gr. T. 1, p. 221. اِنْتَصَرَ VIII. To avenge one's self, take vengeance (with وِ of pers.); to defend one's self, deliver one's self. مَنصِتِرٌ part. act. One who is able to defend himself. اِسْتَنْصَرَ X. To ask assistance of any one (with acc. of pers.).

نَصَفٌ aor. o. To reach the middle, or take half of anything. نَصْفٌ The half.

نَصَا aor. o. *To seize by the forelock.* نَاصِيَةً Plur.

نَوَاصِي (2nd declension) A forelock.

نَضَجَ aor. a. *To be ripe, done enough in cooking.*

نَفَعَ aor. a. *To sprinkle with water.* نَفَاحٌ Pouring forth copiously and continuously.

نَفَّدَ aor. i. *To spread (carpets) one over another.*

نَضِيدٌ Piled one over another. مَنفُودٌ part. pass. Spread over one another, piled up in order; وَكَلِمَةٍ مَنفُودٍ 56 v. 28, "And the acacia overspread with piles of flowers."

نَشَّرَ aor. o. *To endow with brilliancy and beauty, to shine.* نَشْرٌ Brightness, refulgence. نَاشِرٌ part. act. Shining.

نَطَعَ aor. a. *To butt at with the horns.* نَاطِعَةٌ That which is gored to death. Note. The ن is commonly added to adjectives when changed into nouns substantive by what is called التَّنْصِلُ D. S. Gr. T. 2, p. 279, note.

نَطَفَ aor. o. and i. *To drop.* نَظْفَةٌ Sperma genitale.

نَطَقَ aor. i. *To speak articulately and clearly, to speak (with عَلَى and بِ), as يَنْطِقُ عَلَيْكُمْ بِأَلْحَتِي 45 v. 28, "It speaks concerning you with truth;" وَمَا يَنْطِقُ عَنِ الْهَوَى 53 v. 3, "Neither doth he speak of his own will."* مَنطِقٌ n.a. Speech, language, as عَلِمْنَا مَنطِقَ الْغَابِرِ 27 v. 16, "We have been taught the language of birds."—أَنْطَقَ IV. *To cause to utter articulate sounds.*

نَظَرَ aor. o. *To look, behold (with إِلَى or فِي); to look on, look at (with acc.); to look for, expect (with acc. or with أَنَّ), as at 2 v. 206, 38 v. 14, etc.; to see, consider (sometimes with إِلَى, also with كَلَّ, أُنَى, or كَيْفَ); عَلَى الْأَرَائِكِ يَنْظُرُونَ 83 v. 23, "Seated upon couches they shall contemplate (objects of delight);" to wait for*

(with acc.), as at 57 v. 13; to regard, as وَلَهُمْ 2 v. 157, "They shall not be regarded," or it may be "Neither shall they be waited for," i.e. time shall not be given them for repentance. نَظَرٌ n.a. A look. نَاطِرٌ part. act. One who looks at, beholds, observes, or waits for, a spectator. نَظْرَةٌ A single glance. نَظْرَةٌ A respite.—أَنْظَرَ IV. *To grant one a respite; to put off, as فَلَا تَنْظِرُونِي Poeticé for 7 v. 194, "And do not put me off (by any delay)."* مَظْنَرٌ part. pass. Respited.—اِنْتَظَرَ VIII. *To expect, wait, await.* مُنْتَظِرٌ part. act. One who waits or expects.

نَجَّجَ aor. a. and o. *To go quickly (a camel); aor. o. To be very white.* نَجَجَةٌ Plur. نِعَاجٌ An ewe sheep.

نَعَسَ aor. a. *To be weak, somnolent.* نَعَاسٌ n.a. Drowsiness, sleepiness.

نَعَى aor. a. and i. *To call aloud to (with بِ); properly, To call sheep, croak as a raven.*

نَعَلَ aor. a. *To give shoes to any one.* نَعْلٌ fem. A shoe.

نَعِمَ aor. a. o. and i. *To enjoy the comforts and conveniences of life, to be joyful.* نَعَمْ Yea; For the difference between نَعَمْ and بَلَى see بَلَى. نَعِمَ an irregular verb found in the Korán only in the masc. 3rd pers. sing., it is called by grammarians فِعْلُ الْمَدْحِ or verb of praise, its meaning is *To be excellent*, thus يَنْعَمُ الْعَمَلُ 8 v. 41, "He is an excellent master;" it may generally be rendered *How excellent!* as نَعِمَ الثَّوَابُ 18 v. 30, "How excellent a reward!" It is used alike with both sing. and plnr., thus فَنِعَمَ الْبَاحِدُونَ 51 v. 48, *Lit.* "How excellent (are we) who spread it out;" فَكَيْفَ نَعِمَ 37 v. 73, "Verily how excellent—"

or gracions,—were those who answered," i.e.

"We returned a gracious answer." نَعِمًا for نَعِمَ or نَعِمَ مَا, as نَعِمًا يَعِظُكُمْ بِهُ 4 v. 61,

"How excellent is the admonition which he gives you;" it is also written نَعِمًا نَعِمَ Plur.

نَعَمٌ Cattle. نَاعِمٌ part. act. Rejoicing, joyful. نَعْمَةٌ Comfort and convenience of life.

نَعَمٌ Plur. نَعَمٌ Grace, kindness, favour, beneficence; this word is sometimes spelt نَعَمَتٌ,

see D. S. Gr. T. 1, p. 276, note. نَعِيمٌ Happiness, delight, pleasure. نَعَمَاءُ (2nd declension)

Grace, favour.—نَعَمٌ II. To provide good things for any one (with acc. of pers.).—نَعَمٌ IV. To be gracions towards (with عَلى of pers.); to confer (benefits) upon (with acc. and عَلى of pers.).

نَعَسَ aor. o. and i. To shake—the head.—نَعَسَ IV.

To wag the head at any one (with acc. of pers. and إِي of pers.).

نَفَثَ aor. i. and o. To blow. نَفَاتٌ One who blows,

as نَفَاتَاتُ فِي الْعُقَدِ 113 v. 4, "The women who blow on knots," a kind of incantation.

نَفَحَ aor. a. To diffuse an odour, to blow (the wind).

نَفْحَةٌ One single breath.

نَفَخَ aor. o. To blow with the month, breathe (with

فِي). نَفْخَةٌ A single blast.

نَفَدَ aor. a. To vanish, fail, to be exhausted. نَفَادٌ

n.a. A failure, failing.

نَفَذَ aor. o. To penetrate (as an arrow), to pass beyond or ont of (with مِنْ).

نَفَرَ aor. o. and i. To run away through fright, to go

forth to any business, as to war, at 9 v. 123 (with فِي). نَفَرٌ People, a company of men not exceeding ten nor less than three. نَفُورٌ

n.a. The act of running away, or being a fugitive; in the Korán it means the act of

flying from the truth. نَجِيرٌ A company or number of men taking part with any one, as in war.—نَسْتَنْزِرٌ part. act. X. f. One who takes to flight, fugitive.

نَفَسَ To injure by casting an evil eye upon any one.

نَفْسٌ fem. Plnr. أَنْفُسٌ and نَفُوسٌ A soul, a living soul or person; as in Arabic there are

no reflective personal pronouns, their place is partly supplied by the words نَفْسٌ, بَعِينٌ, etc.,

see D. S. Gr. T. 2, p. 286, et seq.; in this sense أَنْفُسُهُمْ, نَفْسُهُ and the rest must be translated himself, itself, themselves, etc.; نَغِيرٌ نَفْسٌ

5 v. 35, "Without (his having slain) a soul,"—unless in case of retaliation or as a punishment

for murder; نَفَسًا when used adverbially, as at 4 v. 3, means willingly, see بَعِينٌ, rt. طَابَ for

طَلَبَ 10 v. 16, "Of my own accord, at my own pleasure."—نَفَسَ V. To shine (the dawn); إِذَا نَفَسَ 81 v. 18,

"By the dawn when it clears away the darkness by its breath."—نَفَافٌ VI. To long for, aspire after. مُتَنَافِسٌ part. act. One who longs

or aspires after.

نَفَسَ aor. o. To pick or tease wool; to stray for food

by night (with فِي). مَتَنَفَّسٌ part. pass. Teased, carded.

نَفَعَ aor. a. To be useful to, to profit; to avail (with

عِنْدَ). نَفْعٌ n.a. Use, utility, usefulness, profit. مَنَافِعٌ (2nd declension) plur. of مَنَفْعَةٌ An

advantage, that which is useful or profitable.

نَفَقَ To be saleable; aor. a. and o. To come out of

its hole (a jerboa). نَفَقٌ n.a. A hole, properly, in a place from whence there is another exit;

the word occurs at 6 v. 35, and the meaning of the passage is as follows, "If thou art able

to seek out for thyself a hole, so that thou

mayest enter into the bowels of the earth, etc., and bring them a sign (*then do so*);" the correlative proposition known as the *جَوَابُ الشَّرْطِ* or answer to the condition being understood; D. S. Gr. T. 2, p. 611. *نَفَقَتْ* Expenditure, that which any one expends.—*نَافَقَى* III.

To enter into its hole, to which there are generally ten or a dozen entrances (a jerboa), and hence, as it is said, to be a hypocrite in religion, professing to believe first one thing and then another. نَافِقَى n.a. Hypocrisy. مُنَافِقَى part. act. One who is a hypocrite in religion.—

أَنْفَقَ IV. To spend, expend one's substance (with acc. and *وَنَ* or *وَنَ*, also with *عَلَى* of pers.); this word is frequently used in the Korán to signify to expend one's substance in alms or other good works, and in this sense the accus. is occasionally understood, as at 2 v. 2. *مُنْفِقَى* part. act. One who expends his substance in almsgiving and other good works. *إِنْفَاقَى* n.a. The act of spending.

نَفَلَ *To give booty. نَفَالٌ* Plur. *أَنْفَالٌ* Booty, spoils. *نَافِلَةٌ* A gift, a work of supererogation, as prayers over and above what are commanded, or a gift over and above what is asked.

نَفَا aor. o. To remove, expel (with *وَنَ*). *نَفَبَ* aor. o. *To dig through (a wall).* *نَفَبَ* n.a. The act of digging through. *نَفِيبٌ* A captain or leader.—*نَفَبَ* II. To pass or wander through, to search out (with *فِي*).

نَفَذَ *To liberate.—* *أَنْفَذَ* IV. To set free, deliver (with acc. and *وَنَ*). *إِسْتَنْفَذَ* X. To seek to deliver (with acc. and *وَنَ*).

نَفَرَ aor. o. *To strike*; Pass. *نُفِرَ* To be blown (a trumpet). *نَقِيرٌ* The groove in a date-stone; *نَقِيرًا* In the smallest matter. *نَافُورٌ* A trumpet.

نَفَسَ aor. o. *To be deficient, to diminish, lessen; to cause a loss or deficiency as at 50 v. 4, مَا نَفَسَ* "What part of them the earth consumes," viz. their bodies; to fall short, fail or be wanting in anything (with double acc.), as at 9 v. 4. *نَفَسٌ* n.a. Loss, diminution. *مَنْفُوسٌ* part. pass. Diminished.

نَفَضَ aor. o. and i. *To make a crashing noise, to break or violate (a treaty), to untwist, as at 16 v. 94. نَفَضَ* n.a. The act of violating (a covenant).—*أَنْفَضَ* IV. To wring, as a load from getting loose on the hack.

نَفَعَ aor. a. *To soak, raise a sound.* *نَفْعٌ* n.a. Dust rising and floating in the air.

نَفَمَ *To devour; aor. i. To dislike, disapprove; 9 v. 75, وَمَا نَفَمُوا إِلَّا أَنْ أَغْنَاهُمْ اللَّهُ* "And their only reason for disliking (the plot to destroy Mohámmad) was that God had enriched them, etc.;" to reject, take vengeance on (with *وَنَ* of pers.).—*إِنْتَمَ* VIII. To take vengeance on (with *وَنَ* of pers.). *إِنْتِقَامٌ* n.a. Vengeance. *مُنْتَقِمٌ* part. act. One who takes vengeance, an avenger.

نَكَبَ aor. o. To turn aside (with *عَنْ*). *نَكَبٌ* part. act. One who turns aside. *مَنَاقِبٌ* (2nd declension) plur. of *مَنْقِبٌ* A shoulder, a tract of country.

نَكَتَ 1st pers. plur. aor. cond. viii. f. of *كَأَلَ* for *كَأَلُ* q.v.

نَكَتَ aor. o. and i. *To untwist (a rope), break (a covenant), violate an oath; used both with and without an accusative. نَكَتٌ* Plur. *أَنْكَاتٌ* The untwisted strands of a rope.

نَكَحَ aor. a. and i. *To perforate; to marry a husband or wife. نِكَاحٌ* n.a. Marriage.—*أَنْكَحَ* IV. To give in marriage (with acc. of pers. given, as

- at 24 v. 32, also of pers. to whom given, as at 2 v. 220).—**اِسْتَنْحَى** X. To wish to marry. **نَكَدَ** aor. o. To croak with all his might (a raven); and **نَكِدَ** aor. a. To be wretched and miserable (life). **نَكِدَ** Niggardly.
- نَكَرَ** aor. a. To be ignorant of, to ignore, disavow, to feel a repugnance towards. **نَكَرَ** and **نَكَرَ** Iniquitous, horrible, unknown, unheard of, as at 18 v. 86. **نَكِيرَ** Denial, reprobation, change; 22 v. 43, "How great was the change which I made in their condition;" **نَكِيرَ** is here put Poeticè for **نَكِيرِ** D. S. Gr. T. 2, p. 497. **اَنْكَرَ** (2nd declension) comp. form, Most disagreeable.—**نَكَرَ** II. To transform (a thing) so that it cannot be recognized (with acc. and **لِ** of pers.).—**اَنْكَرَ** IV. To be ignorant of, deny. **مُنْكَرَ** part. act. One who knows not, disavows, or denies. **مُنْكَرَ** part. pass. Unknown, disallowed, unwarrantable, unlawful, the opposite to **مَعْرُوفَ**, see 3 v. 100; denial, as at 22 v. 71.
- نَكَسَا** aor. o. To turn down or upside down, as **نَكَسَا** 21 v. 66, *Lit.* "They were turned upside down upon their heads," meaning that they relapsed into idolatry. **نَاكَسَ** part. act. One who hends down.—**نَكَسَ** II. To cause one to bend or bow down.
- نَكَسَ** aor. i. To fall back, retreat, as **عَقِبَهُ** 8 v. 50, *Lit.* "He retreated upon his two heels."
- نَكَفَ** aor. o. To endure a shower of rain to the end, to wipe tears from off the face.—**اِسْتَنْكَفَ** X. To disdain (with **أَنْ** or **عَنْ**).
- نَكَلَ** aor. o. and i. To retire; and **نَكَلَ** To take example. **نَكَالَ** Plur. **اَنْكَالَ** A fetter. **اَنْكَالَ** An example, a punishment.—**نَكَالَ** n. a. II. f. The act of punishing or making an example.

- نَمَ** aor. o. and i. To spread calumnies. **نَمِيمَ** Calumny, slander.
- نَمَارِقَ** (2nd declension) plur. of **نَمْرَقَ** A cushion, prop. a pad placed upon a saddle; no verbal root.
- نَمَلَ** aor. o. To malign. **نَمَلٌ** generic noun, Ants. **نَمْلَةٌ** noun of unity, A single ant. **اَنْامِلَ** (2nd declension) plur. of **اَنْمَلَةٌ** The tips of the fingers.
- نَهَجَ** aor. a. To point out the way. **مَسْهَجَ** A clear and open way.
- نَهَرَ** aor. a. To cause (a stream) to flow, to repulse, reproach. **اَنْهَارَ** plur. of **نَهَرٌ** A river. **نَهَرٌ** A river. **نَهَارَ** A day from dawn or from sunrise till sunset as opposed to night.
- نَهَى** aor. a. D. S. Gr. T. 1, p. 250, To forbid, interdict, prohibit, hinder (with acc. or with acc. and **عَنْ**); also **نَهَوَ** aor. o. To be intelligent; 79 v. 40, "He restrained his soul;" **إِنِّي نَهَيْتُ أَنْ أَعْبُدَ**, as **أَنْ**, is also used with **نَهَى** 6 v. 56, "I am forbidden to worship," (see **أَنْ**).
- نَهَى** Understanding. **نَاهَى** for **نَاهَى** part. act. One who forbids.—**نَهَى** VI. To forbid one another (with **عَنْ**).—**اِنْتَهَى** VIII. To refrain one's-self, to abstain, desist (used occasionally with **عَنْ**).
- نَهْيٌ** noun of time or place, A fixed term, a terminus or limit; **يَدْرُهُ اَلْمُنْتَهَى** 53 v. 14, "The Lote-tree beyond which there is no passing," see **يَدْرُهُ**.
- نَهْيٌ** part. act. One who desists; Plur. **مُنْتَهِيُونَ** for **مُنْتَهِيُونَ** D. S. Gr. T. 1, p. 113.
- نَاَدَا** aor. o. To rise with difficulty; to weigh down—a load (with **بِ** of pers.).
- نَوَاسِي** plur. of **نَوَاسِيَةٌ**, rt. **نَاصَا** q. v.

أَتَابَ aor. o. *To supply the place of another.*—(إِلَى) IV. *To repent and turn to God (with acc.)*.

مُنِيبٌ part. act. *One who turns with repentance to God.*

نَاحٍ aor. o. *To lament.* نُوْحٌ proper name, Noah.

نُودُوا 3rd pers. plur. pret. pass. of نَادَى iii. f. of نَدَا q.v.

نَارٍ aor. o. *To shine.* نَارٌ fem. *Fire.* نُورٌ *Light.*—مُنِيرٌ part. act. IV. f. *He or that which gives light, enlightening.*

نَاسٍ aor. o. *To be shaken to and fro (anything hanging).* نَاسٌ for أَنَاسٌ *Men, people; a collective noun regarded as the plur. of إِنْسَانٌ A man, human being, rt. أَيْسَ q.v.* It is said to embrace also the Geni and evil spirits, but I can recall no passage in the Korān where it is so employed.

نَاسٍ aor. o. *To take, seize.*—تَنَاسٌ n.a. VI. f. *The act of taking or receiving, reception; وَاتَى 34 v. 51, "And how should they receive (the faith) from a far distant place?" i.e. beyond the grave.*

مَنَاصٍ aor. o. *To retreat, remain behind, fly.* مَنَاصٌ *Time or place of retreat.*

نَاقٍ aor. o. *To clean the flesh from fat.* نَاقَةٌ A she-camel.

نَالَ aor. o. *To bestow; and aor. a. for نَوَّلَ D. S. Gr. T. 1, p. 242, to grant (with acc. of pers. and بَ of thing), see نَالٌ for نَيْلٌ.*

نَامَ aor. o. *To win a sleeping match.* نَوْمٌ n.a. *Sleep.*

نَاقِمٌ part. act. *One who sleeps.* مَنَامٌ *Time or place of sleeping, a dream.*

نُونٌ *The letter ن, a fish; دُرُ الْوُثُونِ The Lord of the Fish, name of the Prophet Jonah.*

نَوَى aor. i. *To intend.* نَوَى *Intention, a date-stone.*

نَالَ aor. i. and a. D. S. Gr. T. 1, p. 243, *To obtain, get (with وِثْنٌ); to attain, reach, be acceptable to (with acc. of pers.), as at 22 v. 38; it may occasionally be rendered by the Passive It is given, as يَنَالُهُمْ نَصِيْبُهُمْ مِنَ الْكِتَابِ 7 v. 35, "Their portion (of the good things of this life) shall he given them from (that which is written in) the Book of God's decrees."* نَيْلٌ n.a. *That which any one gets or receives; at 9 v. 121, the only place where it occurs, it must be taken in a bad sense, meaning death, imprisonment, or other injury.*

5

ذ and when preceded by kesra or by ي either quiescent after kesra or jazmated after fatha, ذ, an indeclinable affixed personal or possessive pronoun of 3rd pers. sing. masc.; when affixed to a verb or preposition as a personal pronoun it means him or it, and when to a noun as a possessive, his or its; This particle must not be confounded with ذ, which is occasionally found at the end of words in case of pause,

and hence called هَاءُ اسْمُكَوتِ or هَاءُ اَوْتِيبِ; see instances in the 69th chapter, at the 19th and some following verses.

حَا indeclinable affixed personal or possessive pronoun of 3rd pers. sing. fem. *Her, it, its, see حَا.*

حَا is likewise an interjection, Lo! behold!; it is occasionally prefixed to other words, as هَآذَا written also هَآذَا Here, هَآذَا or more commonly هَآذَا This, and other words, without

apparently adding much to their signification; D. S. Gr. T. 1, pp. 441 and 536. **هَاتِمٌ** Take ye! for **هَاتِمٌ**, the **ك** being changed into hamza; **هَاتِمٌ** when thus followed by the affixed pronoun **كَ** has the sense of **خُذْ** Take! the word occurs at 69 v. 19; see D. S. Gr. T. 1, p. 579.

هَاتُوا Bring! produce! Some doubt exists as to the derivation of this word; according to De Sacy it stands for the Plur. Imperat. of the iii. f. of **أَتَى** To come, but it bears a meaning more in conformity with the iv. f. of that verb q.v. See also D. S. Gr. T. 1, p. 256.

هَاتِينَ oblique fem. dual of **هَذَا** q.v.

هَارُوتٌ (2nd declension) Hārūt, name of a rebellious angel, see **مَارُوتٌ**.

هَا see **هَآ**.

هَبَطَ aor. i. and o. To fall down, descend, come down (with **وَنَ**); to go down into (with acc.), as at 2 v. 58.

هَبَا aor. o. To be raised so as to float in the air (dust). **هَبَاءٌ** Dust floating in the air.

هَجَدَ To sleep, watch.—**هَجَدَ** V. To watch (with **بِ**).

هَجَرَ aor. o. To separate one's-self from, break off an acquaintance with, leave off, abstain from, quit, leave alone; to rave deliriously, to talk nonsense. **هَجْرٌ** n.a. The act of separating one's-self from another. **مُهَجَّرٌ** part. pass. Spoken in a wild and delirious manner.—

هَاجَرٌ III. To migrate (with **إِلَى**, also with **فِي**); to fly one's country, emigrate, become a refugee (with **فِي**), as **هَاجَرُوا فِي اللَّهِ** 16 v. 43, i.e. **فِي حَقِّ اللَّهِ** "Those who have fled their country in pursuance of their duty to God, or for his sake," so also **هَاجَرَنِي سَبِيلَ اللَّهِ** 4 v. 101, "He who flies his country (walking)

in the path of God's religion." **مُهَاجِرٌ** part. act. One who flies from his country, a refugee; **أَلْمُهَاجِرُونَ** Those who fled from Mecca to avoid persecution on account of their religion.

هَجَعَ aor. a. To sleep.

هَدَّ aor. o. To break, demolish. **هَدَّ** n.a. Demolition; **هَدَا** In utter ruin.

هَدَمَ aor. i. To overturn.—**هَدَمَ** II. To demolish.

هَدَحَ To coo (as a dove). **هَدَحٌ** A Hoopoe.

هَدَى aor. i. To lead in the right way, direct aright (with double acc. or with acc. and **لِ** or **إِلَى**); to follow a right course; **هَدَانِي** 6 v. 80, "He has directed me," for **هَدَانِي** D. S. Gr. T. 1, p. 118, and T. 2, p. 497. **هَدَى** n.a. A victim for sacrifice, an offering. **هَدَى** n.a. comm.

gend. A direction, that which indicates the right way. **هَدِيَّةٌ** A gift, offering. **هَادٍ** part. act. One who directs, a director, guide. **أَهْدَى** (2nd declension) comp. form, One who is a better guide, or who follows a better direction.

—**أَهْدَى** VIII. To be directed aright (with **لِ** or **إِلَى**). **مُهْتَدٍ** part. act. having like the verb a pass. signification, Guided aright, led into the right way.

هَذَا and **هَذَانِ** Fem. **هَذَا** and **هَذَانِ** Dual **هَذَا** and **هَذَانِ** Fem. **هَاتَيْنِ** or **هَاتَيْنِ** Plur. **هَؤُلَاءِ** This, these; a compound word consisting of the particle **هَآ** Lo! behold! and the demonstrative pronoun **هَآ**. Note. According to the system of the Arah grammarians all the above words are considered indeclinable nouns, and totally independent of each other, see **هَآ**.

هَرَبَ aor. o. To fly, run away. **هَرَبٌ** n.a. Flight.

هَرَعٌ To walk with quick and trembling gait.—

أهرع IV. To make to go hastily (with ائى or على).

هرعون (2nd declension) Aaron.

هرع aor. o. To move, shake (with ائى of pers. and ب, as at 19 v. 25).—هز VIII. To stir one's-self, to be stirred or set in motion.

هز aor. a. To break; and هزى aor. a. To mock, ridicule. هز n.a. A mockery, derision, ridicule, jest, laughing-stock.—هز X. To mock, scoff, ridicule, laugh any one to scorn (with ب). هزى part. act. One who scoffs.

هزل aor. o. To be thin; and هزل aor. a. To joke. هزل n.a. A joke.

هزم aor. i. To squeeze with the hand, to put to flight. هزم part. pass. Routed, put to flight.

هش aor. o. and i. To beat down leaves from a tree, as 20 v. 19, "By means of it I beat down the leaves (as food) for my cattle."

هشم aor. i. To break, especially anything dry or hollow. هشم Dry sticks or stubble.

هضم aor. i. To break, injure, withhold that which is due; and هضم aor. a. To be thin and graceful. هضم n.a. The withholding of that which is due. هضم Thin and smooth, as the spathe of the Palm when distended with flowers.

هطع aor. a. To run forward with the eyes fixed in horror.—هطع part. act. IV. f. One who hastens with fixed gaze or extended neck.

هكذا Thus, a word compounded of the particles ها Behold, ك As, and ذا This.

هل particle of interrogation, Whether? Is there? Does he? etc.

هل To appear. هل plur. of هل A new moon, or according to some the moon during the first

and last two or three nights; at other times the moon is called هل IV. To invoke the name of God upon an animal in slaughtering it, as وما اول به لغير الله 2 v. 168, Lit.

"That on which invocation has been made to any other than God;" since the only flesh that can be lawfully used for food is that on which at the time of slaughter the words هل have been pronounced.

هل To be very impatient. هل Very impatient.

هلك aor. a. and i. To perish, die, fall; it is sometimes found with عن, as هل من هل 8 v. 44, "That he who perishes may perish in spite of clear evidence;" هل عني هل 69 v. 29, "My power has fallen away from me." هل part. act. One who perishes. هل Perdition. هل Time or place of destruction.—هل IV. To destroy, waste, cause to perish (with acc. and ب). هل part. act. One who destroys. هل part. pass. Destroyed.

هلم Come! bring! an anomalous verb, D. S. Gr. T. 1, p. 546; it is found in the Koran only in the above form, as هلنا 33 v. 18, "Come to us;" هل شهداءكم 6 v. 151, "Bring forward your witnesses."

هم or after kesra, etc. هم, see ه, an indeclinable nonn of 3rd pers. masc. plur.; Fem. هن or هن They; Dual هما or هما They two; when used as an affix after a verb or preposition هم etc. must be rendered Them, and when after a nonn, Their. All the above words are properly speaking distinct and indeclinable; D. S. Gr. T. 1, p. 455.

هم aor. o. To ponder anything in the mind, to meditate, think about, design, to be anxious

about (with **أَنْ**, also with **بِ**); to plot against, as **وَمَكَتْ كُلُّ أُمَّةٍ بِرَسُولِهِمْ** 40 v. 5, "And every nation has laid plots against their prophet."—**أَهَمَّ** IV. To make anxious.

هَمَّ or **هَمَّا**, see **هَمَّ**.

هَمَدَ aor. o. *To be extinguished, lifeless.* **هَامِدٌ** part. act. Barren and lifeless.

هَمَّرَ aor. i. and o. *To impel, pour forth.*—**مُهَمَّرٌ** part. act. VII. f. Pouring forth.

هَمَزَ aor. i. and o. *To squeeze in the hand, to bite.* **هَمَزَةٌ** comm. gend. A back-biter. **هَمَّازٌ** A slanderer. **هَمَزَاتٌ** Evil suggestions of the Devil.

هَمَسَ *To break, march all night without halting.* **هَمْسٌ** n.a. A shuffling sound, properly, of camels' feet.

هَمَنَ no primitive form, *To put anything in the girdle called* **هَيْمَانٌ**. **هَامَانٌ** (2nd declension) proper name, Haman.

هَمَّنَ or **هَمَّنَ** They, them, their; an indeclinable pronoun of the 3rd pers. fem. plur., see **هَمَّنَ**.

هَمَّنَا aor. a. o. and i. *To anoint a camel with pitch, to be wholesome.* **هَمْنًا** May it be wholesome or profitable, much good may it do you; the accusative or adverbial form of **هَمْنٌ** Whole-some, digestible, as **فَكُلُوا هَمْنًا مَرِيئًا** 4 v. 3, Literally, "Then eat it with easy digestion and wholesomeness," a figurative expression meaning "Take it and make use of it to your profit and advantage."

هَذَا لَيْكَ There, in that place, composed of **هَـ** Here, with the affix **لَيْكَ**, in the same way as from the pronoun **ذَا** is formed the word **ذَلِكَ** or **ذَا لَيْكَ**, D. S. Gr. T. 1, p. 513.

هَـ Here, composed of **هَـ** Behold! and **هَـ** Here, in this place.

هُوَ He, it, an indeclinable personal pronoun of the third pers. sing. masc.

هَآءُ aor. o. To return to one's duty (with **إِلَى**); to become a Jew. **هُودٌ** Hood, name of a prophet said to have been sent to the tribe of 'Ad; the Jews, generic noun, same as **يَهُودٌ** q.v.

هَارَ aor. o. *To fall to ruin.* **هَارٌ** Weak, infirm, tottering.—**إِلْهَارٌ** VII. To fall in ruin, tumble to pieces (with **بِ**).

هَوَاةٌ These; an indeclinable pronoun used as the plural of **هَذَا**, and composed of **هَـ** and **أَوَاةٌ** q.v.

هَانَ aor. o. *To be light, vile, despicable, quiet.*

هُونٌ n.a. Meekness, quietness, modesty. **هُونٌ** n.a. Contempt, ignominy. **هَيِّنٌ** Light, easy.

أَهْوَنَ (2nd declension) comp. form. More or most easy.—**أَهَانَ** IV. To despise, render contemptible. **مُهَيَّنٌ** part. act. That which renders contemptible, ignominious, shameful. **مُهَيَّنٌ** part. pass. Despised, rendered contemptible.

هَوَى aor. i. To fall, to stoop as a bird to its prey, also to rise; **هَوَى** aor. a. To love, desire;

وَاللَّجِيمِ إِذَا هَوَى 53 v. 1, by some interpreted "By the stars when they set," and by others "when they rise;" **فَتَجَعَلَ أَفْعَدَ مِنْ آلِ نَاسٍ** "Make the hearts of some men to be well inclined towards them;" to blow away as the wind (with **بِ**), see 22 v. 32. **هَوَى** Plur. **أَهْوَاءٌ** Desire, will, lust, inclination. **هَوَاةٌ** Void. **هَآوِيَةٌ** The lowest pit of Hell.—**أَهْوَى** IV. To overthrow.—**إِسْهَوَى** X. To inflate.

هِيَ She, it, an indeclinable personal pronoun of the 3rd pers. fem. sing.

هَآءُ aor. a. and i. *To be prepared.* **هَيْئَةٌ** Form, figure.—**هَيَّأَ** II. To dispose aright (with acc. and **لِ** of pers.).

هَيْت an anomalous verb used with the preposition ل, as هَيْتَ لَكَ 12 v. 23, "Come!" It is spelt in a variety of ways, as هَيْت, هَيْت, هَيْت, etc., D. S. Gr. T. 1, p. 546.

هَاجَ aor. i. To be raised or excited, as dust, anger, etc., to wither.

هَالَ aor. i. To pour out. مَهَّلَ Poured out.

هَامَ aor. i. To be captivated by love, to wander abroad like one distracted (with نَفْسٍ). هَمَّ plur. of هَمَاءَ A female camel raging with thirst from disease.

هَيَّيْن quadrilateral verb, To say Amen! to keep anything safe. مَهَّيْن part. act. That which preserves anything safe (with هَكَى), as مَهَّيْنَا 5 v. 52, "Preserving it (the Scripture) safe from change or corruption;" أَلَمْ هَيَّيْن The Guardian, a name of God.

هَيَّيَات an anomalous verb used like هَيْت with the preposition ل, as هَيَّيَاتَ لِمَا تُوعَدُونَ 23 v. 38, "Away with that which ye are threatened with;" it is equivalent to بَعْدَ, the Preterite being used for the Optative, D. S. Gr. T. 1, p. 545, but there are sundry ways of spelling it.

وَ an inseparable prefixed conjunction, And, also, but, whilst; when meaning together with it is said to govern the accus., thus it is that some at 2 v. 33 read وَزَوَّجَكَ أَجَنَّةً "Do thou inhabit the garden together with thy wife;" however the nominative وَزَوَّجَكَ both here and in similar passages would seem to be preferred; وَ is also used in forms of oaths, and then governs the genitive, as تَوَرَّبَ 51 v. 23, "Then by the Lord of heaven and earth." For the difference between وَ and فَ see D. S. Gr. T. 1, p. 555.

أَمَرَ وَأَتَمَّرُوا see أَمَرَ.

وَأَن aor. i. يَدُّ To bury alive. مَوْرَدَةٌ fem. part. pass. (A damsel) buried alive.

وَالَ aor. i. To fly for refuge. مَوْئِلٌ A refuge.

وَبَرَّ aor. i. To stand still; and وَبَرَّ To have much hair or wool. أَوْبَارٌ plur. of وَبَرٌ Soft camel's-hair or felt.

مَوْبِقٌ aor. i. يَبِقُ and مَوْبِقٌ aor. i. يَبِقُ To perish. مَوْبِقٌ

A place of destruction. أَوْبَقَ IV. To destroy, cause to perish.

وَبَلَ aor. i. يَلُّ To pursue eagerly, pour forth rain in large drops; and وَبَلَ aor. o. To be heavy and unwholesome, as air, food, etc. وَابِلٌ A heavy shower of rain. وَبَالٌ Gravity, grievousness, heinousness. وَبِيلٌ A heavy blow, chastisement.

وَدَّ aor. i. يَدُّ To drive in a stake. أَوْتَادٌ plur. of وَدٌّ A stake; دُرُ أَوْتَادٍ 38 v. 11, "Pharaoh lord of the stakes," either because his kingdom was firmly established, as a tent when secured by stakes and pegs, or because he was in the habit of fastening the hands and feet of his victims to pickets driven into the ground. وَتَرَّ aor. i. يَتَرُّ To hate, defraud any one of a thing (with double acc.). وَتَرٌ n.a. Single; for the meaning of the words وَتَرٌ وَتَرٌ 89 v. 2, see وَتَرٌ.

وَتَيْنَ aor. يَتِيْنُ To injure any one in the *وتَيْنَ* or aorta, the large artery which rises from the upper part of the heart.

وَتَانِيَّ aor. يَتِيْنُ To confide or trust in any one. وَتَانِيَّ A bond, that with which anything is tied or bound. وَتَانِيَّ fem. of وَتَانِيَّ comp. form, Very firm. وَمِثَاقِي A compact, bond. وَمِثَاقِي A covenant, treaty.—وَتَانِيَّ III. To enter into a compact or treaty with any one (with acc. of pers. and ب). وَتَانِيَّ IV. To bind, draw tight. وَتَانِيَّ Plur. اَوْتَانِيَّ An idol; the verbal root is not found in the primitive form.

وَجَبَ aor. يَجِبُ To be necessary, to fall down dead, as فَازَا وَجَبَتْ جُنُوبُهَا 22 v. 37, "And when they—*Lit.* their sides—have fallen dead."

وَجَدَ aor. يَجِدُ To find, perceive. وَجْدٌ n.a. Competence, means, as وَمِنْ وَجْدِكُمْ 65 v. 6, "According to your means."

وَجَسَ To entertain fear.—اَوَجَسَ IV. To conceive in the mind (with acc. and مِنْ), as وَاَوَجَسَ خِيفَةً 11 v. 73, "And he conceived a fear of them."

وَجَفَ aor. يَجِفُ To be agitated. وَاجِفٌ part. act. Palpitating.—اَوَجَفَ IV. To make a horse or camel move briskly with a bounding pace.

وَجَلَ aor. يَوَجُلُ To fear. وَجِلٌ Afraid, smitten with fear.

وَجَّهَ aor. يَجِّهُ To strike in the face. وَجْهٌ Plur. وَجُوهُ A face, countenance, favour, honour, sake, as لِرَجَاءِ اللَّهِ 76 v. 9, "For the sake of God;" a beginning, as وَجْهَ الْبَهَارِ 3 v. 65, "In the early part of the day;" intention, as اَنْ يَأْتُوا بِالشَّهَادَةِ عَلَى وَجْهِهَا 5 v. 107, "That they should bear testimony in accordance with its true meaning or intention;" essence, being,

substance, as كُلُّ شَيْءٍ هَالِكٌ اِلَّا وَجْهَهُ 23 v. 88, "Everything shall perish except himself," *Lit.* his essence; see D. S. Gr. T. 2, p. 404; so also at 2 v. 106, مَنْ اَسْلَمَ وَجْهَهُ لِلَّهِ "He who submits himself to God;" اِنْتَلَبَ عَلَى 22 v. 11, "He becomes a pervert," *Lit.* "He is turned upon himself;" عَلَى وَجْهِهِ may also be rendered "according to his manner or way." وَجِيَّةٌ A tract. وَجِيَّةٌ Honourable, held in high repute.—وَجَّهَ II. To turn, direct (with acc. and لِ). وَتَوَجَّهَ V. To proceed (with اِتِّقَاءَ and name of place).

وَحْدَ aor. يَحْدُ To be one, alone, unique. وَحْدٌ n.a. Alone; وَحْدٌ He or bim alone, by himself; This word وَحْدٌ when followed by an affixed pronoun is to be regarded as an adverbial expression and indeclinable, D. S. Gr. T. 1, p. 512, and T. 2, p. 291, *note*. وَاحِدٌ One, single. وَحِيدٌ Alone.—تَوَجَّهَ n.a. II. f. The worship of one God, belief in the Unity of the Godhead.

وَحَشَ aor. يَحْشُ To throw away (arms, etc.) in flight. وَحُوشٌ plur. of وَحْشٌ Wild beasts.

وَحَى aor. يَحْيُ To indicate, reveal. وَحْيٌ n.a. A revelation, as فَاَعْيِنَا وَحْيَنَا 11 v. 39, "Under our inspection, and according to our revelation." اَوْحَى IV. To reveal (with acc. and لِ, اِلَى, or فِي, also with فِي and اَنْ); to make signs (with اِلَى of pers. and اَنْ), tbns at 19 v. 12, فَاَوْحَى إِلَيْهِمْ اَنْ سَبِّحُوا "And be made signs to them (as though he would say) praise God;" see اَنْ; to inspire, speak by inspiration or revelation (with اِلَى and اَنْ); to suggest (with acc. and اِلَى), as at 6 v. 112; also with اِلَى of pers. and لِ with subjunctive, as at 6 v. 121.

وَدَّ aor. a. *To love, desire, wish* (with acc. or with نَوَّ, or اَنْ, or لَوَّ). وَدَّ n.a. Wadd, name of an Idol worshipped originally by the antediluvians, and subsequently by the Pagan Arabs. وَدَّ n.a. Love. وَدَّوْدَ Loving. مَوْدَّةٌ n.a. Love, affection, friendship.—وَءٌ III. To love.

وَدَّعَ aor. يَدِّعُ *To place, leave*, used only in the aor. and imperat.; imperat. دَعْ Leave alone, permit, take no notice of.—وَدَّعَ II. To leave.—مُسْتَوْدَعٌ noun of time and place X. f. A place of deposit, as the womb or the grave.

وَدَّقَ aor. يَدِّقُ *To drop rain*. وَدَقٌ n.a. Rain.

وَدَّى aor. يَدِّي *To pay a fine as expiation for manslaughter*. وَادٍ, and with the article اَلْوَادِ Poetic for اَلْوَادِي, see D. S. Gr. T. 2, p. 497; Plur. اَوْدِيَّةٌ A valley, channel of a river, a river. دِيَّةٌ A fine to be paid for manslaughter, as نَدِيَّةٌ مُسَلَّمَةٌ 4 v. 94, "Then let a fine be given."

وَدَّرَ aor. يَدِّرُ *To fall upon, wound*; aor. يَدَّرُ not used in the preterite; Imperat. دَرَّ To leave, let, forsake, let go (with acc. and عَلَى or فِي, or with acc. and لَ followed by the aorist subjunctive); it is also used with رَ, ذَرْنِي وَهِنًا 74 v. 11, "Let me alone with him whom I have created;" فَذَرْنِي 12 v. 47, "Leave it."

وَرَّرَ aor. يَرِّثُ *To be heir to any one* (with acc. of pers. or وَهِنًا); to inherit. وَارَثٌ Plur. وَرَثَةٌ part. act. One who inherits, an heir. تَرَاثَ and مِيرَاثَ Inheritance.—اَوْرَثَ IV. To constitute one heir of anything, to give for an inheritance (with double acc.).

وَرَّوَّ aor. يَرِّدُ *To be present, arrive at, properly, at*

water, to drink thereof; to go down into. وَرْدٌ A place of descent, an approach, especially to water for the purpose of drinking, thus وَكَسَوُا الْعَجَبِينَ إِلَى جَهَنَّمَ وَرْدًا 19 v. 89, "And we will drive the wicked into Hell, as cattle are driven to water." وَارِدٌ part. act. One who goes down (with لَ); one who goes before a caravan to draw water, one who is present at. وَرْدَةٌ fem. of وَرْدٌ A rose, rosy. وَرِيدٌ The jugular vein. مَوْرِدٌ part. pass. Descended into, arrived at.—اَوْرَدَ IV. To lead one into (with double acc.).

وَرَّقَ aor. يَرِّقُ *To put forth leaves*. وَرَقٌ collective noun, Leaves. وَرْقَةٌ A single leaf. وَرَقٌ Money.

وَرَّى aor. يَرِي *To eat away the interior of the body* (matter). وَرَاءَ That which is behind. وَرَاءَ Behind, before, beyond, beside or except is never found in the Koran without a complement either expressed or understood, see D. S. Gr. T. 2, p. 152; مَا وَرَاءَ ذَلِكَ 4 v. 28, "Whatever is beside this," or "all with this exception;" مِنْ وَرَائِهِمْ 45 v. 9, may be rendered either "Before them," or "behind them."—اَوْرَى III. To hide (with acc. and عَنْ) وَارَى IV. To strike fire. مَوْرِيَةٌ fem. part. act. One who strikes fire.—تَوَارَى VI. To be hidden, hide one's-self (with بَ or مِنْ); at 38 v. 31 the word تَوَارَتْ is used with an ellipse of the nominative, اَللَّيْسَ being understood; D. S. Gr. T. 2, p. 451.

وَزَّرَ aor. يَزِّرُ *To bear, carry* (a burthen). وَزْرٌ Plur. اَوْزَارٌ n.a. A burthen, heavy weight, load; at 47 v. 5 it means "Arms, or other burthens imposed by war." وَزْرٌ An inaccessible mountain, and hence a place of refuge. وَازِرٌ part.

act. One who bears a burthen. **وزير** A counsellor or minister who bears the burthen of state, commonly spelt and pronounced Vizier. **زَع** aor. **زَعَّ** To keep back, keep (men) in their ranks while marching.—**أَوْزَع** IV. To incite, put into the mind, instigate, inspire (with acc. and **أَنْ**).

وَزَنَ aor. **وَزَنَ**, Imperat. **زِنْ** To weigh (with **بِ**); to weigh out for any one (with acc. of pers.). **وَزَنَ** n.a. A weighing, weight. **مَوَازِينُ** part. pass. Evenly and equally balanced, that which has its weights evenly adjusted. Plur. **مَوَازِينُ** (2nd declension) A balance; at 101 vv. 5 and 6 **مَوَازِينُهُ** may be rendered "The measure of his good works."

وَسَطَ aor. **يَسِطُ** To be in the midst, penetrate into the midst of. **وَسْطًا** The middle, middle; **أُمَّةٌ وَسْطًا** 2 v. 137 must, according to the commentators, be rendered "A nation who have hit the golden mean or *juste milieu*." **أَوْسَطًا** Fem. **وَسْطَى** comp. form, The middle, the more worthy, as at 63 v. 28; **وَمِنْ أَوْسَطِ مَا تُطْعَمُونَ أَهْلِيكُمْ** 5 v. 91, "Of the middling or ordinary kind of food which ye provide for your families."

وَسِعَ aor. **يَسِعُ** To be ample, to take in, embrace, comprehend. **وَسْعٌ** Means, ability to perform a thing. **وَاسِعٌ** One who or that which is ample, extensive, one who comprehends; as an attribute of God it means the Omnipresent or Omniscient, He whose mercy is over all his works. **مَوْسِعٌ** n.a. Plenty, opulence.—**مَوْسِعٌ** part. act. IV. f. One who enlarges, or makes of large extent, one who is in easy circumstances.

وَسَّعَ aor. **يَسِّعُ** To gather together (in one herd).—**إِسْقَى** VIII. To be complete or in perfect order, as the moon at the full.

وَأَيْلٌ Devout, religious. **وَبَيْكَةٌ** Close proximity; no verbal root in the primitive form.

وَسَّيْتُ aor. **يَسِّمُ** To brand (with acc. and **عَلَى**).—**وَسَّيْتُ** part. act. V. f. One who knows a thing by its outward signs, intelligent.

وَسَّيْتُ aor. **يُوسِنُ** To be buried in sleep. **يَسْنٌ** Sleep, slumber, drowsiness.

وَسَّيْتُ quadrilateral; aor. **يُوسِسُ** To whisper evil, make evil suggestions (with **لِ**, **إِلَى**, or **بِ** of pers. or with **فِي**). **الْوَسَّاسُ** The Tempter, Satan.

وَشَّى aor. **يَشِي** To paint cloth. **شَيْءٌ** An admixture of colour (in an animal); thus **لَا شَيْءَ فِيهَا** 2 v. 66 means "She is of a whole colour."

وَسَبَ aor. **يَصِبُ** To be perpetual. **وَاصِبٌ** part. act. Lasting; **وَاصِبًا** For ever.

وَصَدَ aor. **يَصِدُ** To weave. **وَصِيدٌ** A threshold.

وَصَفَ aor. **يَصِفُ** To describe, assert. **وَصْفٌ** n.a. Description, act of attributing or ascribing.

وَصَلَ aor. **يَصِلُ** To join; to come to, arrive at, reach, attain unto (with **إِلَى**). **وَصِيلَةٌ** **وَصِيلَةٌ** Waseela, a she camel or ewe, concerning which the Pagan Arabs were wont to observe certain superstitions in honour of their idols; see Sale's Korán, Preliminary Discourse, p. 172.—**وَصَلَ** II. To cause to reach (with acc. and **لِ** of pers.).

وَصَّى aor. **يُوصِي** To join together. **وَصِيَّةٌ** A mandate, command, testament, legacy; the accusative **وَصِيَّةٌ** at 2 v. 241 and 4 v. 16 must be regarded as an elliptical expression equivalent to **هَذَا وَصِيَّةٌ** "This is a Law;" D. S. Gr. T. 2, p. 83; **وَصِيَّةٌ** 4 v. 12, "After (the payment of) any legacy which he may have bequeathed."—**وَصَّى** II. To enjoin, command (with acc. of pers. and **بِ**, or with acc. and

أَنْ. *تَوْصِيَةٌ* n.a. A testamentary disposition—of property.—*أَوْصَى* IV. To order, command (with acc. of pers. and *بِ* or *فِي*); to bequeath (with *بِ*). *مَوْصِي* for *مَوْصِي* part. act. A testator.—*تَوَاعَى* VI. To give one another a command, to enjoin or recommend to one another (with *بِ*).

وَضَعَ aor. *يَضَعُ* To put, place, lay down, lay aside, fix, bring forth a child; to put off, remove (with acc. and *عَنْ*); to appoint (with *لِ*); *وَوَضَعَ آلِ كِتَابٍ* 18 v. 47, "And the Book (of the account of each man's actions) shall be put (into his hands);" at 39 v. 69 these words would seem rather to refer to the Book of God's decrees, which "shall be laid open" on the day of Judgment. *مَوَاضِعُ* (2nd declension) plur. of *مَوْضِعٌ* A place; at 4 v. 48 *مَوَاضِعُ* may be rendered "The true meanings (of words)."
وَضَعُوا part. pass. Placed.—*أَرْغَضَ* IV. To drive (a camel) quickly, as *وَلَا وَضَعُوا خَيْلَكُمْ* 9 v. 47, "And they would have driven about your camels,"—worrying them by constantly passing in and out among them.

وَضَنَ aor. *يَضُنُّ* To plait or fold a thing with one part over another. *مَوْضُونٌ* part. pass. Interwoven (with gold and precious stones).

وَضَى aor. *يَضَى* To tread, trample on, as at 48 v. 25; on referring to this passage the reader will observe a notable instance of the ellipse of the correlative proposition or *الضَّرْبُ* after *لَبَّرَ*, D. S. Gr. T. 2, p. 420; the hiatus is supplied by Beidāwī as follows, *لَمَّا كَفَّ أَيْدِيَكُمْ*, *وَضَى* n.a. *properly*, The act of trampling on; at 73 v. 6 the words *أَشَدَّ وَضًا* may perhaps be translated "More capable of, or fitted for earnest devotion," or "for keeping

down all impure and unbecoming thoughts."

وَأَاضَا III. To make to agree, or render equal—in number, etc.

وَضَرٌ A thing necessary to be done; no verbal root. *يَبِطُنُ* aor. *يَبِطُنُ* To remain in a place. *مَوَاطِنُ* (2nd declension) plur. of *مَوْطِنٌ* A battle-field.

وَعَدَ aor. *يَعِدُ* To predict, promise, threaten (with double acc. or with acc. of pers. and *لِ* followed by energetic aorist, also with acc. of pers. and *أَنْ*); to make any one a promise (with acc. of pers.). *وَعْدٌ* n.a. A promise, threat, prediction; *وَعْدَ اللَّهِ حَقًّا* 4 v. 121, The ellipse is thus explained by Beidāwī, *وَعْدًا وَعَدَةً* and *وَعْدًا حَقًّا*, see D. S. Gr. T. 2, p. 85. *وَعِيدٌ*, Threatening, a threat. *وَعِيدٌ*, or *وَعِيدَةٌ*, *وَعِيدٌ* A promise; time or place of the fulfilment of a prediction, promise, or threat; an appointment for a meeting. *مَوْعِدٌ* part. pass. Predicted, promised.—*وَاعَدَ* III. To appoint a fixed time or place for any one (with double acc.); to plight faith to any one (with acc. of pers.). *تَوَاعَدَ* VI. To make a mutual appointment.

وَعَّظَ aor. *يَعِظُ*, Imperat. *عِظْ* To warn, admonish (with acc. of pers. and *بِ* of thing, or with *أَنْ* meaning *Least* or *that not*); to advise (with acc. of pers., *بِ*, of thing, and *أَنْ* that). *وَاعِظٌ* part. act. One who warns. *مَوْعِظَةٌ* A warning, an admonition.

وَعَّى aor. *يَعِي* To collect, retain in the memory. *وَعَاءٌ* Plur. *أَوْعِيَةٌ* A locker, box, vessel or bag, where anything is stowed away. *وَاعِيَةٌ* fem. part. act. That which retains in the memory.—*أَوْعَى* IV. To be miserly, to secrete or hoard—*properly*, in a *وَعَاءٌ*; at 84 v. 23 it means to "secrete in the breast."

وَدَّ aor. يَدُّ To come, as an ambassador into the presence of a king. وَدَّ n.a. The act of coming into the presence of Royalty.

وَرَّ aor. يَرُّ To be plentiful. وَرَّ part. pass. Full, ample.

وَرَّ aor. يَرُّ To run.—وَرَّ IV. To hasten (with إِي). وَرَّ

وَرَّ aor. يَرُّ To find a thing to be fitting.—وَرَّ II.

To cause an agreement or reconciliation between two parties (with بَيْنَ). وَرَّ n.a. Reconciliation, success, prosperity, accomplishment of one's wishes.—وَرَّ n.a. III. f. The act of sniting, becoming; وَرَّ 78 v. 26, for وَرَّ "A fitting reward."

وَرَّ aor. يَرُّ To perform a promise. وَرَّ for وَرَّ comp. form, Most complete or perfect, more strict in the performance of a covenant.—

وَرَّ II. To fulfil an engagement, pay or repay

(a debt) in full (with double acc.); to recompense fully for anything (with إِي of pers. and acc. of thing, or with double acc.); thus,

وَرَّ 11 v. 113, "And indeed unto every one thy Lord will surely give the full reward of his works;"

there are several ways of explaining the pleonasm with which this sentence appears to be encumbered; according to one لَمَّا should be spelt لَمَّا meaning جَمِيعًا, see also D. S. Gr. T. I, p. 540, note. وَرَّ for وَرَّ part. act. One who pays in full.—وَرَّ IV. To fulfil or perform—a covenant—(with acc. or with

بِ); to give full measure (with acc. and لِ of pers.). وَرَّ for وَرَّ part. act. One who fulfils (his covenant).—وَرَّ V. To receive or

take to one's-self, as God receives the soul of

one who dies; to take the life of any one (with acc.); In the Passive, To be received by God, an euphemism for to die. وَرَّ for وَرَّ part. act. He who receives the soul, or takes away the life.—وَرَّ X. To take full measure, demand full payment.

وَرَّ aor. يَرُّ To enter, to overspread,—as darkness,—to be eclipsed (the moon).

وَرَّ To appoint a fixed time. وَرَّ n.a. Time;

وَرَّ 7 v. 186, "To define its fixed time."

وَرَّ Plur. مَوَاقِيتُ (2nd declension) A fixed

or stated time or period, time or place of

appointment. وَرَّ part. pass. That of which the time is defined.

وَرَّ aor. يَرُّ To burn. وَرَّ Fuel. وَرَّ IV. To set

fire to, kindle (with acc. and لِ or بِ); also

وَرَّ وَمِمَّا يَدُّونَ عَلَيْهِ فِي النَّارِ... وَرَّ 13 v. 18, "And from that (ore) which

they ignite in the fire... there comes a scum

like unto it," i.e. like froth. وَرَّ part. pass.

Kindled. وَرَّ X. To light (a fire).

وَرَّ aor. يَرُّ To strike violently, beat to death.

وَرَّ part. pass. Killed by a blow from a club.

وَرَّ aor. يَرُّ To weigh down, make deaf; to sit quiet

(with فِ); وَرَّ Sit quiet! fem. plur. imperat.;

see وَرَّ n.a. Deafness. وَرَّ A heavy

hurthen. وَرَّ Kindness and long-suffering.—

وَرَّ II. To revere.

وَرَّ aor. يَرُّ To fall, befall, fall upon (with عَلى and

بِ); to be incumbent upon (with عَلى); to

come to pass, to be confirmed, as at 7 v. 115;

to fall down into (with لِ). وَرَّ part. act.

Falling upon (with بِ or لِ of pers.); that

which comes to pass; وَرَّ That which will

surely come to pass, the inevitable Day of

Judgment. وَنَعٌ nonn of unity, A coming to pass. مَوَاعٍ (2nd declension) plur. of مَوَاعٍ. The time or place of falling.—مَوَاعٍ part. act. III. f. One who falls into (with acc.).—وَنَعَ IV. To bring about, excite—enmity—(with بَيْنَ).

وَنَعَ aor. يَنَعُ, Imperat. يَنَعُ To stand, make to stand, as وَنَعُوهُمْ 37 v. 24, "And make them to stand (before the Judgment seat of God);" so also with عَلَى at 6 v. 30. مَوَاعٍ part. pass. Made to stand (with بَيْنَ).

وَنَعَ aor. يَنَعُ, Imperat. يَنَعُ To keep, preserve; to defend, keep one safe from (with double acc.). وَنَعِي part. act. One who keeps safe, a defender, protector. تَنَعِي Devout, see تَنَعِي. تَنَعِي Fear, and تَنَعِي (2nd declension) Fear of God, reverence, piety, are irregular nonns of action (D. S. Gr. T. 1, p. 293) thought by some to be derived from the viii. f., see تَنَعِي; the words وَأَتَاهُمْ تَقَرُّاهُمْ 47 v. 19 are by some explained, "And he shall show them what to fear or avoid;" by others, "He will give them (the reward of) their piety."—تَنَعِي VIII. To take heed to one's-self, to fear; also to fear God, to be devout. يَنَعِي is found in some copies for يَنَعِي at 24 v. 51, but this must be regarded as a license; some read يَنَعِي, D. S. Gr. T. 1, p. 252; يَنَعِي 2 v. 38 before a pause, for يَنَعِي "Fear me!" D. S. Gr. T. 2, p. 497. مَتَنَعِي Plur. مَتَنَعِي part. act. One who fears God, devout.

وَنَعَ To take up a burthen.—وَنَعَ V. To lean (with عَلَى). وَنَعَ VIII. To recline (with عَلَى). وَنَعَ part. act. Reclining (with عَلَى and فِي). وَنَعَ A place where any one reclines, a day conch or "Triclinium," and hence a banquet.

وَنَعَ aor. يَنَعُ To stand still.—وَنَعَ II. f. Confirmation, ratification.

وَنَعَ aor. يَنَعُ To strike with the fist.

وَنَعَ aor. يَنَعُ To commit anything into another's keeping. وَنَعَ One who takes care of any-

thing for another, the guardian of one's interests, a patron, administrator, disposer of affairs, the witness to a bargain; وَنَعَ 4 v. 83, "And God is all sufficient as a guardian," see وَنَعَ II. To appoint one with

the care of anything (with acc. of pers. and ب of thing).—وَنَعَ V. To put trust in any one, and especially in God (with عَلَى). وَنَعَ part.

act. One who puts his trust in another.

وَنَعَ aor. يَنَعُ To diminish, defraud one of any-

thing (with acc. of pers. and thing).

وَنَعَ aor. يَنَعُ To enter (with فِي). وَنَعَ An intimate friend.—وَنَعَ IV. To cause to enter (with acc. and فِي).

وَنَعَ aor. يَنَعُ To bring forth, or beget offspring; Pass. وَنَعَ To be born. وَنَعَ sing. and plur. Issue, offspring, a child, a son; Plur. وَنَعَ Children. وَنَعَ part. act. One who begets, a

parent, a father, and وَنَعَ A mother; Dual وَنَعَ The parents, father and mother; وَنَعَ 14 v. 42, "And to both my parents;" D. S. Gr. T. 1, p. 459. وَنَعَ Plur. وَنَعَ A

child, yonth. وَنَعَ part. pass. One who is born, a child; وَنَعَ One to whom a child

is born, a father.

وَنَعَ aor. يَنَعُ To be very near to any one, either as kindred or neighbours (with acc.). وَنَعَ part. act. One who guards over the public

safety. وَنَعَ Plur. وَنَعَ (2nd declension)

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Near, a friend, patron, benefactor, helper, protector; at 2 v. 282 وَيُؤَيِّدُ would seem to have nearly the same meaning as وَيَكِينُهُ q.v.; at 27 v. 50 it refers to the avenger of blood, who, as mentioned at 17 v. 35, is to be the heir or next of kin; at 19 v. 5 وَيُؤَيِّدُ may be rendered "Their apparent," or "next of kin," so also at 8 v. 73; the passage at 17 v. 111 is explained under the word ذُلٌّ q.v. وَيُؤَيِّدُ h.e. Help, the act of taking as a friend, or appointing as heir, as مَا لَكُمْ مِنْ وَدَّيْتِهِمْ مِنْ شَيْءٍ 8 v. 73, where the meaning would seem to be, "It is in no wise right for you to appoint them as your heirs." أَوْكَى for أَوْكَى (2nd declension); Dual أَوْكَيَانِ comp. form, Nearer, more or most near of kin, more worthy, more proper, nearest (with بِ and إِلَ); أَوْكَى لَكَ; see iv. f. مَوْكَى Plur. مَوْكَايَ (2nd declension) A lord, companion, protector, a patron or client; a master or servant; at 44 v. 41 it is found with both these meanings, or it may in both instances be rendered partner; one nearly related by blood, as at 4 v. 37, or a nephew, as at 19 v. 6; هِيَ مَوْكَاكُمُ 52 v. 14, "It is the proper place for you," or "a place nigh unto you," مَوْكَى being here considered as a noun of place, D. S. Gr. T. 1, p. 302.—وَكَّى II. To retreat, turn the back (with إِلَى or مِنْ, or with the words أَدْبَارَهُمْ or أَدْبَارَ بَنِي إِسْرَءِيلَ); it is sometimes found with a double acc., thus وَمِنْ يَوْمَئِذٍ ذُبِرَ 8 v. 16, "And he who turns his back unto them on that day;" to cause to turn towards (with double acc.); to turn away (with acc. and عَنْ); to turn—one's face—towards (with double acc.); to set one over, or give one authority over (with double

acc.); نَوَّلِي مَا نَوَّلِي 4 v. 115, "We will put it into his power to follow the bent of his inclination." مَوْلَى for مَوْلَى part. act. He who causes one to turn towards a thing; thus, أَخْرَجَ مَوْلَاهَا 2 v. 143, "It is He—God—who turns (them) towards it;" the other acc. أَمَّيْتُ أُمَّيْتُ IV. "Every nation," being understood.—أَوَّى IV. To cause to draw nigh; أَوَّى لَكَ 75 v. 34, "Woe unto thee!" *Lit.* "May He—God—cause (evil) to draw nigh unto thee," or "May it—evil—draw nigh unto thee," the preterite being here used for the optative; D. S. Gr. T. 1, p. 169.—تَوَلَّى V. To turn back, turn one's back; to retire (with إِلَى); to turn away (with عَنْ); to adopt or choose any one—as a friend—(with acc. of pers.), as at 5 v. 61; to take upon one's-self, as وَأَلَذَى تَوَلَّى كِبْرَهُ 24 v. 11, "And he who hath taken upon himself to aggravate it;" to be put in authority, as at 47 v. 24; Instances are not uncommon in which the تَ of the second person aorist is omitted, as تَوَلَّوْا for تَوَلَّوْا 11 v. 3, see D. S. Gr. T. 1, p. 221.

وَيَكُونَا And verily he shall be, see كَانَ.

وَكَّى aor. يَكَّى To be slack or negligent (with فِي).

وَهَبَ aor. يَهَبُ, Imperat. هَبْ To give, bestow; to restore, as at 38 v. 42 (with acc. and إِلَ).

وَهَابٌ A free and liberal giver; أَوْهَابٌ An epithet of the Deity.

وَهَجَ aor. يَهْجُ To burn. وَهَّاجٌ Brightly burning.

وَهْنٌ aor. يَهْنُ To be weak, faint, infirm, languid, remiss (with فِي).

وَهْنٌ Weakness, faintness; وَهْنًا عَلَى وَهْنٍ 31 v. 13, "With weakness upon weakness."

أَوْهَنَ (2nd declension) comp. form, Weakest.—مَوْهَنٌ part. act. IV. f. One who makes weak.

وهى aor. *يَهَى* To be torn. *وَادَ* Fem. *وَادِيَّة* part. act. Torn, rent.

وَيَّ an interjection regarded by some as an abbreviation of *وَيْلٌ* q.v.; it takes the affix *كَ* of the second person, and may then be translated Woe unto thee! In some copies we find *وَيْكَانَ* as one word, in which case it may be considered as composed of the interjection *وَيَّ* Oh! or Ah! and *كَانَ* As if; according to some *وَيْكَ* is equivalent to *إَعْلَمَ* Know, an interpretation

which it may well bear at 23 v. 82, where it occurs; see D. S. Gr. T. 1, p. 580.

وَيْلٌ A great misfortune, woe; no verbal root; this word is commonly employed as an interjection with *لِ*, as *تَوَيْلٌ لَهُمْ* 2 v. 73, "Then woe to them," or with an affixed pronoun as *وَيْلَكَ* and *وَيْلُكُمْ* 46 v. 16, "(They say) Alas for thee! Believe." *وَيْلٌ* Shame, as *يَا وَيْلَتِي* (for *وَيْلَتِي*) 11 v. 75, "Alas my shame!" D. S. Gr. T. 2, p. 90, note.

ى

ى affix of the first person singular, Me, my, frequently spelt and pronounced *رَى*; when affixed to a verb it is written *نَى*; it is not unfrequently omitted as *رَبِّ* for *رَبِّى*, *إِنْتَهَى* for *إِنْتَهَى* etc., D. S. Gr. T. 1, p. 457 et seq.

يَا O! a vocative particle governing the nominative and accus. cases, D. S. Gr. T. 2, p. 89.

يَا ثَلِ see *إِثْلَى* viii. f. of *أَثَل*.

يَا جُوجُ (2nd declension) Gog, name of a tribe of barbarians near the Caspian Sea, v. *مَا جُوجُ*.

يَئِسَ aor. *يَئَسَ*, D. S. Gr. T. 1, p. 240, To despair (with *وَمِنْ*); at 13 v. 30 it is used with *أَنْ*, and is there generally understood to mean to know. *يَئِسَ* Despairing, desperate.—*إِسْتَيْسَ* X. To reject all hope, despair (with *وَمِنْ*).

يَا ثَوْتُ collective noun, Rubies; a word of Persian origin.

يَا نَى aor. cond. of *أَنَى* q.v.

يَبَسَ aor. *يَبَسَ* To be dry. *يَبَسٌ* n.f. Dryness, dry.

يَابَسَ part. act. That which is dry or withered.

يَأْخُذُ aor. viii. f. of *أَخَذَ* q.v.

يَعْدُ aor. cond. v. f. of *عَدَا* q.v.

يَتِيمٌ aor. v. f. of *يَتَمُّ* for *يَتَمُّ* q.v.

يَتِيمٌ and *يَتَمٌ* aor. *يَتَمُّ* To be an orphan. *يَتِيمٌ* Plur.

يَتَامَى (2nd declension) An orphan.

يَتَهَبُونَ see *تَاهَ*.

يَثْرَبُ (2nd declension) Yathreb, the original name of Medina.

يَحْمُومٌ Black smoke, said to be derived from *حَمَ* q.v.

يَدُ see *يَدَى*.

يَدْبَرُ aor. v. f. of *دَبَرَ* q.v.

يَدْنِينَ 3rd pers. fem. plur. aor. iv. f. of *دَنَا* q.v.

يَدَى To touch or injure in the hand. *يَدَى* for *يَدَى*

n.f. feminine, A hand; Dual *يَدَايِ*, oblique

يَدَيْنِ, and when in connexion with a comple-

ment *يَدَايِ* and *يَدَيْنِ*; Plur. *يَدَايِ* for *يَدَايِ* D. S.

Gr. T. 1, p. 111; the phrase *عَنْ يَدِ* 2 v. 29

admits of diverse interpretations; according

to one it means that payment should be made

by the hand of the parties themselves without

the intervention of a third person; or it may

mean willingly, or by a ready money payment, or in token of subjection; *بین يَدَيْهِ* Before him, in his presence; *Lit.* between his two hands; *أُولَئِكَ الَّذِينَ هُوَ أَدَبُهُمْ* 38 v. 45, "Men of power and prudence," *Lit.* "Gifted with hands and eyes;" *سَطَطَ نَبِيَّيْنِ* 7 v. 148, an idiomatic expression meaning "They repented bitterly;" the idea seems to be that they hit their fingers in grief and contrition, but it is rather hinted at than expressed; see *سَطَطَ*.

يَدَّرُ aor. of *وَدَّرَ* q.v.

يُرْدُ aor. cond. iv. f. of *رَدَّ* q.v.

يَسَ Ya seen, initial letters of the 36th chapter, see *آلَمَ*.

يَسَّرَ aor. *يَسِّرُ* To play at dice, to be easy. *يَسْرٌ* n.a. Facility, ease, that which is easy. *يَسِيرٌ* Small, easy; *يَسِيرًا* 33 v. 14, A little while. *يَسْرَى* (2nd declension) Prosperity; it may also be the fem. of the comp. form, More or most easy; *وَنُفِّرْكَ يَسْرَى* 87 v. 8, "And we will facilitate for thee—or prepare thee for—the easiest (way in matters of faith)," or "the way of happiness." *يَسَّرَ* Drawing lots. *مَيَسَّرَ* part. pass. Facilitated; *قَوْلًا مَيَسَّرًا* 17 v. 30, "A kind word." *مَيَسَّرَةً* A time of ease or convenience. *يَسِّرُ* II. To facilitate, make easy (with acc. and *لِ* or *بِ*, or with double acc.); to second any one or help one forward (with acc. of pers. and *لِ*). *يَسِّرُ* V. To be easy. *يُسِّرُ* X. To be easy.

يَسَعَ (2nd declension) and with the article *الْيَسَعَ* Elisha.

يَسُونُ 3rd pers. masc. plur. aor. of *وَسَّ* q.v.

يَسْمِنُ see *طَمِنَ*.

يَعْقُوبُ (2nd declension) Jacob.

يَعُوقُ (2nd declension) Ya'ook, name of an Idol worshipped originally before the Flood, and afterwards by the Pagan Arabs.

يَعْتَبُ see *غَابَ* for *عَتَبَ*.

يَغُوثُ Yaghooth, name of an Idol of the Pagan Arabs, see *يَعُوقُ*.

يَعُوى see *عُوى*.

يَقْطِنُ A gourd, probably derived from *قَنَّ* To inhabit.

يَقْظًا aor. a.; also *يَقْظًا* To be vigilant. *أَيَّاقًا* plur. of *يَقْظًا* Watchful, awake.

يَقِنُ aor. a. To be certain. *يَقِينٌ* Certain, a certainty, that which is certain, as death at 15 v. 99, and 74 v. 48; *يَقِينًا* Surely, of a certainty.—*أَيَّقَنُ* IV. aor. *يُوقِنُ* To know for certain, firmly believe, feel a certainty about (with *بِ*); to form a right judgment. *مُوقِنٌ* part. act. One who believes firmly, or forms a right judgment.—*إِسْتَيْقَنَ* X. To believe firmly. *مُسْتَيْقِنٌ* part. act. One who is firmly assured.

يَكُفُ see *كَانَ*.

يَلَوِي or *يَلُونُ* see *لَوَى*.

يَلُمُ pass. for *يُعِمُ*; no active voice, To be thrown into the sea. *يَلَمٌ* A sea, flood; a river, as at 20 v. 39. *يَلْعَمُ* V. To aim at getting for one's-self, choose for one's-self.

يَمَنُ aor. *يَمِينُ* To place (a corpse) on its right side in the grave. *يَمِينٌ* Plur. *أَيْمَانٌ* fem. The right hand, an oath, power; *عَبِيَّ الْيَمِينِ* 37 v. 28, *Lit.* "From the right hand," meaning with a good omen, or with force, or with an oath, etc. *أَيْمَنُ* (2nd declension) The right (hand). *مَيْمَنَةٌ* The right hand.

يَنْبَعُ plur. of *يَنْبُوعٌ* A fountain, rt. *نَبَعَ* q.v.

يَنع aor. يَنع To be ripe. يَنع n.a. Ripeness, the act of coming to maturity.

يَهُود generic noun, Jews. يَهُودِي Of the Jewish nation.

يُوتِي aor. iv. f. of أَى q.v.

يُود aor. of أَد for أَد q.v.

يُود aor. conditional ii. f. of أَى q.v.

يُودِي 3rd pers. fem. plur. aor. pass. iv. f. of أَى q.v.

يُوس see يوس.

يُوسف (2nd declension) Joseph.

يُوعُونَ 3rd pers. plur. aor. iv. f. of وَعَى q.v.

يُوقِنُونَ 3rd pers. plur. aor. iv. f. of يَقِن q.v.

يَوْم aor. يَوْم To be or exist for a day. يَوْم Plur.

أَيَّام A day, the civil day of 24 hours; a day of battle, thus at 45 v. 13, where the words أَيَّام اللَّيْل mean those days when it might please God to bestow victory on the Moslems;

يَوْم On that day, on a certain day; أَلْيَوْم To-day, on this day. يَوْمَئِذٍ Then, on that day, a word composed of يَوْم and إِذ or إِذ, D. S. Gr.

T. 1, p. 521.

يُونُس (2nd declension) Jonah.

FINIS.



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ERRATA.

PAGE COL. LINE

- 9 2 23 *for* أَقْرَى *read* أَقْرَى.
- 13 1 24 *for* ذُرْ *read* ذُرْ.
- 23 2 19 *for* أَلْفْ *read* أَلْفْ.
- 25 1 6 lines from bottom *for* teschdeed *read* teschdeed.
- 28 2 12 *for* جَلَبْ *read* جَلَبْ.
- 70 2 21 *for* Schechinah *read* Shechinah.

PAGE COL. LINE

- 91 2 5 lines from bottom *for* Those who purify, etc., *read* One who purifies himself, or is clean, pure.
- 107 1 7 *for* o. and i. *read* a.
- 112 1 last line but one نِيمْ should come after قَالَ p. 113.
- 139 1 8 *for* plur. of مُضَارَّةٌ, *rt. read* part. act. iii. f. of.

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